A SPEEDY REMEDIE AGAINST SPIRITVALL INCONTINENCIE.

SHEWING IT TO BE SINFULL IN ANY, TO HEARE A FALSE MINISTRIE.

With a briefe description of a True Church of *Christ*.

CANT. 1. 6.

Shew me, ô thou whom my soule loveth, where thou feedest thy Flocke, and makest them to rest at noone: for why should I be as one that turneth aside, after the Flocks of thy Companions?

2 COR. 6. 14.

Be not unequally yoaked with Infidels: for what fellowship hath righteousnesse with unrighteousnesse: and what communion hath light with darknesse.

Printed in the time of *Parliament*, *Anno Dom.* 1640.

A

SPEEDY REMEDIE

AGAINST

SPIRITVALL INCONTINENCIE

269:06

THE EPISTLE TO THE READER.

Christian Reader, (for, for such only have I intended this present Treatise) I being importuned by a Friend to write my judgement what I conceived of Hearing in the Publicke Assemblies of our Land: was occasioned by his Answer thereunto to make this reply, (with some addition since) which I then little thought, that this or any thing of mine, should ever be borne to so publicke a view: I being so farre unfit, both for humane learning, and in the constant imployment of a laborious Calling: and being privie to my own unworthinesse for so weighty a worke, especially being so rawly and rudely composed, made me more unwilling to publish the same: but by reason of Friends importunity, both for vindication of the Seperation from some lately broached errours, and for further discovery of the abominable Idolatry of that Mystery of Iniquity, *that* Man of Sinne, *and* Son of Perdition, *which hath too long raigned, * and ruled: and that wicked evile one, may be further revealed, whom the Lord hath* Promised to consume with the Spirit of his mouth, *and now doth abundantly abolish by the* brightnesse of his coming: *hath caused me to condescend hereunto, hoping hereby to provoke some other, more fit and able (as all ought to indeavour) to reward her double, as she hath rewarded the Saints, Rev. 18 6. And likewise considering the great need thereof, in these our dayes, and Land where we live, in that the regions are even white unto harvest; and all are ready to aske with Pilat, what is truth? which that they may better know what it is, it will be First fit to know what it is not: that so being both forewarned of those manifold errours which are abroad in the world, and throughly convinced and ashamed of their own wicked wayes, and all that they have done: Then to shew such the Forme of the House of*

* By tyranny and treachery.

the Lord, *and the Patterne thereof: and the goings out thereof, and the comming in thereof, and the whole Fashion thereof, and the Ordinances thereof, &c. We have a warrant* Ezek. 43.10,11. *But before, to shew persons what the wayes of* God, *and the Truth is, will be to little † purpose, as we have found by long and wofull experience: But now having such reasons, and good incouragements to the helpe of the* Lord, *to helpe the* Lord *against the mighty: I have (with the Woman in the Gospel) cast this my Mite into the Treasurie of your Meditations; and though it be but small, take it in good part, good will is all.*

* Mat. 7.6. & 11.16, 17. & 15.24.26.

And First I would have thee (Christian Reader) know, that I have indeavoured to reduce my thoughts of this subject, into this brief bundle both by reason of my own distracted time, and for thy benefit: because a long Tract (not so needfull for the godly wise) might burthen the memory, and not be retained so easily. Wherefore I having studied brevity, thou must read more diligently, and not herein so much expect the proofe of the positive practise, but rather reproofe of the contrary: and there is not the like necessity, if it be but considered to whom this is intended, and whereupon it is occasioned. And if this Treatise may be profitable to thee, I would intreat thy ‡ serious consideration, and charitable construction hereof, according to Truth: for I know the too usuall practise of prejudicat persons, that for want of wisdome, *or love to us, and the † truth, will neither converse with us, nor read our Bookes, they are so farre disaffected, and dislike of whatsoever cometh from us: saying,* we censure, and by our practise reproove and condemn them all; *and with* Ahab, that we never Propheſie good, but evill to them: *and so with* Ahaz *they refuse the § meanes offered them of* God: *and good* Iosiah *because he † refused to hearken to the* word of the Lord, at the mouth of Pharo-Neco, it cost him his life: *And doe not these in effect bid* God depart from them, *for they* * desire not the knowledge of his wayes. *But further to answer for our selves, we doe not censure or judge the persons or finall conditions, but let every one stand or fall to his own Master; as we are taught* Rom. 14.4. *and onely judge of things and persons present condition, and practise, as the Scriptures teacheth us to esteem of them, being visible or discernable to us, and as they are in relation to us in* Gods worship *onely: and if this be evill in us, we desire to see it, els you must not blame us, but* God *and his* word *for it, which flattereth no mans person, that walketh contrary thereunto: neither doe we thinke, speake, or write any thing of your condition, but for your good, giving* God *thanks for your good example, and his Graces in you or any indeavouring (according to our duty, and best ability) the further*

‡ Not at News for a day, but dayly.

† Iob. 3.19,20.

§ Isa. 7. 12.

† 2 Chro. 35. 22. Ier. 7.13.26. 28.

* Iob. 21.14.

Information,

Information, Reformation, and everlasting Salvation: and not flatter you nor our selves in an evill condition. And if we be before you in any degree of Grace, take heed that you hate us not for it, because it is the Lords doing, who hath made us to differ; *for by his Free Grace, we are what we are: and being he hath so been pleased to chuse and seperate us to his service, what are we, or ye, that we should let* God, *for as the Apostle saith,* Act. 4. 20. We cannot but speake the things, that we have seen and heard, and testifie, *with the same Apostle,* *that the love of Christ constraineth us thereunto. *And if for this our obedient and sincere service of* God, *according to his revealed will, and for telling you the truth, we be such an eye sore and enemies unto you (as to be called proud, censorious, riggid* Seperatists) *we are like to be* more vile yet, *if the* Lord *be pleased to reveale any more of his Mysteries unto us.*

* 2 Cor. 5. 13. 15. 17. 1 Ioh. 3. 1. 3.

Likewise thou must observe with me, that there is two Churches to be understood, and spoken of in the Scriptures; the one Mysticall, and Catholicke or Vniversall, comprehending all the Elect, which is the Covenant of Faith: *the other Ministeriall, or Visible and particuler, the Covenant of* Order: *the last is that Cultive Church State; which is here minded in this ensuing Treatise, whereof onely all are to take notice for the performance of their publike duties in* Gods worship *and* service: *of which visible estate there is also amongst us Christians two sorts: the one* Christian *and* true, *the other* Antichristian, *or otherwise* false: *the latter is that estate whereunto many are called by a generall profession of* Christ, *yet equall or one with the world: the other is the* true Church Estate, *and Distinct Corporations* or *Churches of* Christ, *spoken of in the Scriptures, consisting of* ‡ Saints, chosen or elect of God. *For as the Church Estate was Stative from* Adam *to* Moses *in a Family, as having, and injoying the rightfull Power, and Priviledges of all* Gods *Ordinances. From* Moses *to* Christ, *in a Nation: wherefore all Sacrifices were prohibited but in the* Temple, *as* Deut. 16. *So after* Christ *it was Corporationall, of a Company of Christians, Covenanted to be a Church Body, which is the subjective matter, as* Rom. 12. 4. 5. 1 Tim. 3. 15. 1 Cor. 5. v. *last, especially* 2 Cor. 6. 16. Act. 2. 41. 47. *unto which all the* 9. *Church Estates, and their* 9 *Functions and Exerciseings, are adjuncts and appurtenances; which appeares* Rom. 12. 6, 7, 8. *these* 9 *Functions, and their exerciseings, are also adjuncts to the* 9 *Church Estates: these* 9 *exercisings are also adjuncts to these* 9 *Functions. These are all Institutive Vniversall and generall notions of* Gods *mind revealed to us for his* worship, *and* communion *with him therein: this Church, and that Church are Constitutive and particuler actions*

‡ *The Church a visible State.*

‡ *Discernable or reputed Saints the matter.*

of

of Christians, in obedience unto those Institutions: and none can be
* Not by Baptisme. such, or any true Body or Church, but by * Covenant, for a body cannot be Corporated but by ‡ Covenant, or Agreement: And every such
‡ Covenant the forme. particular State or Church, ought to consist of such a number, as may ordinarily every Sabbath Congregate together in one place for edification; who have all equall and alike power and priviledge, to exercise and injoy all Gods holy Ordinances.

It is likewise to be understood and minded what I meane by Order, it being the maine matter of this ensuing Treatise. First, Order is twofold, either Civill, or Ecclesiasticall: the first is for our well ordering in Naturall things: the latter which is Ecclesiasticall, and being that here treated of, is for our well ordering in matters of Faith, with vertues and works, made for our communion with God in the meanes of his worship and our salvation. Which Order is in the Scriptures translation Truth: for the true Order in worship, as John 4. 23, 24. Col. 3 4. Which Ecclesiasticall ‡ Order, Ordinances, and Go-
‡ It's contrary to confusion or Babylon. vernment, is plainly paralelled in the Scriptures by the Civil Body, Rom. 12. 4, 5. 1 Cor. 12. 12. For as every King appoints Corporations and Officers, and Free-men of them; and their proper works, and a continuall seasonable exercise of them, for his own honour, and benefit of his Subjects: so Christ our spirituall King, hath prescribed a spirituall Corporation of Saints, Free men, and Officers thereof, and their set works, and their continuall seasonable exercise of them, for his worship, and their edification: all which are by God bounded to this his observable Order in their severall states. For there is 4 Estates of Gods, which are Nature, Pollicie, Faith, and Order: and that Religion which destroyeth any, or ‡ all of these, must be destroyed it selfe: and every errour in Religion destroyeth one of these, or leadeth thereunto. So this § errour here treated of, is a destroying of the maine principle, even the Order of God in Religion, which is (in this ensuing Treatise) plainly proved, both by the Scriptures, and Reason agreeable thereunto. For as we must acknowledge God the Author of all, so likewise is he the right and alone Orderer of all, as well of Religion or adoration, as of creation, procreation, and preservation: in which the Creature in these speciall and peculiar Prerogatives, is, and willingly ought to acknowledge God the Authour and Orderer; as Gen. 1. 28, 29. & 2. 8. to 17. & 9. 1, 2, 3, 4. Act. 15. 29.
‡ Which Popery doth.
§ Heareing.

In the last place it is likewise to be understood in this ensuing Treatise, what I meane by Institutions. There is in Scriptures 8 severall Titles, or manner of expressions of Gods mind to us herein.

First, Laws, which is the generall of the rest, that binds us to God.

Secondly,

Secondly, Commandements; *which are properly such as were writ in Moses his time (the* 10. Commandements*) he might using that terme.*

Thirdly, Judgements; *those at the first were mentioned for the Laws for Government in the Common-wealth: but after the prescripts for the government of the Church were made, then it was sometimes used for them.*

Fourthly, Testimonies: *for the Testimony of Christ, and though used by* David, *are Euangelicall, testifying the love of* Christ.

Fiftly, Precepts *are the same things with the former, as prescribed by* Gods *Prerogatiue will.*

Sixtly, Word, *are all the same things, as recorded by the Statutes Booke of Scripture.*

Seventhly, Way: *the manner of* Christs *Instituted* worship, *or the execution of all these things in the Church Congregation, and Christian conversation.*

Eightly, Statutes, *from* Statuo, *and is as significant as* Instituo, *or Institutions by us dayly used: this (though no terme in Scripture) is most used for distinction; and from our Statute Laws for Civill government, which are above the Common Law, as Institutions Spirituall are above Morall Laws.*

Institutions, *are Prerogative Precepts of* God, *above and after the Creation: which are competent Fulsive or Cultive.*

Fultive, or for mans sustenance in his kind: First, in generall Marriage, Gen. 1.28. *Particulars, immediately by Meates,* Gen. 1.29. *and mediately by his commanding use of all other Creatures,* viz. *his government of them,* Gen. 1.29.

Cultive, or for Gods worship, *is Morall and Supermorall.*

Morall solely, 1, Paradise, *and its Pradisall worship: and mixt, with the worships ensuing.*

Supermorall, is Legall and Euangelicall. Legall, is Paradisall, and Mosaicall Euangelicall, is Famslick from Adam *to* Moses: *and Nationall thence to* Christ.

Againe, they are Compleat, or Celestiall, viz. the Gospel and its Institutions, are called the Kingdome of heaven *or, which are Corporationall* 1. *an incorporate Church, with its Ministry, and Members, and their Functions: and all their Sabbath-meetings, exercisings and observations. Of the particulars of all these at large elsewhere.*

Institutions Spirituall, *are only of the* 2d *Commandement, and tend only to* worship, *and have their being from* God: *and as the* Almighty *giveth beeing to all* good things; *so we must understand that for the manner thereof, it is* 4*fould.* 1. *Forms, giveth beeing to*

all

all naturall *things*. 2. *the* end *to* morall *things*. 3. poſſeſſion *to* worldly *things*. 4. *the* efficient *to all* inſtituted *things*: *which* God *hath manifeſted by his immediate commiſſion to* Moſes, *the* Prophets, Chriſt and his Apoſtles: *and as all theſe are* good, *they come from* God; *and as they are evill, from the Devill, the efficient cauſe thereof: for the Devill hath alſo uſurped his Inſtitutions, or Prerogative Precepts, proclaimed by the Pope, and Prelates his ſubſtitutes, and therefore is be called* the God of the world: *becauſe he as* God *thereby* ruleth in, *and domineeth over the* Children of diſobedience, *i.e. by his Inſtitutions, or Conſecrations of* holy States, holy Offices, holy Times, holy Places *for* worſhip: *all which here followeth in this enſuing Treatiſe, which I intreat thee obſerve with diligence*; and the *Lord* give thee underſtanding in all things.

Many ſhall be purified, made white, and tryed: but the wicked ſhall doe wickedly, and none of the wicked ſhall have underſtanding: but the wiſe ſhall underſtand. *Dan.* 12.10.

I am thy Friend though unknowne,
ſo farre as I maybe my own.

A SPEEDY REMEDIE AGAINST SPIRITUALL INCONTINENCIE.

KIND Christian Friend, according unto your request, and importunate desire, and my weak ability, I have againe indevoured, a plaine and briefe reply to your Objections, *for the lawfullnesse of* Heareing *in the publicke Assemblies of our Land.* I meane for you, and such whose eyes the *Lord* hath opened, so farre as to discerne the False *Ecclesiasticall State* thereof, as you confesse in your writing, and that you are already Seperated therefrom; which it may be you are, in your *judgement* and *affection*, though not in *practise*: because you suppose it to be a *duty*, or at least a *liberty* to partake with them in the Preaching of the Word there. Which *practise* I conceive (and shall indeavour further to prove) to be *sinfull*, and *unwarrantable* by the Rule of the Word, and by good *reason*, or *consequence* therefrom; and that in diverse respects.

First, it being granted that the Church Estate is False, it therfore cannot have a True Ministry, nor an ordinary right Administration, neither for themselves, nor others; and therfore no *warrantable Hearing, praying, receiving* the *Sacraments*, or other partaking of their Ministry: and this you must likewise needs grant, for a False Church cannot ordaine a True Minis-

 stry,

ſtry; no more then a Company of Rebells in the Common Wealth can make true Officers: but it is *ſinfull* for them ſo to continue in, or partake with that Church State, which is generally agreed upon to be Nationall, or Prieſtly, and not a particular Body, and therefore Falſe: none of them being but a Congregation onely, and not a Corporation, (as were the Apoſtolicke and Primitive Churches of *Chriſt*.) Wherfore their Church State being ſuch, and ſo farre unlike the Primative patterne: it muſt needs therefore be *ſinfull* partaking, for all thoſe likewiſe whomſoever, that are there Congregated, and preſent with them in that *worship*, who (by the nature of their Church *intention* and *conſtitution*) are reall partakers with that Falſe State of Church and Miniſtry: For that Univerſall Church State and Miniſtry requireth not any more uniting, or nrighting of memberſhip, but being there, and then aſſembled or preſent with them. For as in a worldly Aſſembly, where any act is done, good, or bad: all there, and then preſent are alike liable to the Law, to be juſtified, or condemned together: ſo in ſuch an Eccleſiaſticall Aſſemblie, all that come there, are as really then partakers with that State, and Body, one aſwell as another: for all their private perſonall contrary *intentions*, have no warrant in *inſtitutions*, as is plaine, 1 *Cor.* 10. 14. to 22. *Rev.* 2. 14. 20. 2 *Cor.* 6. 14. 17. for thoſe knew their *Idolatry*, yet thought themſelves free from the ſame, though preſent thereat, which diſſembling the Apoſtle there reprooveth as *Idolatry, and communion with evill.*

And being (as aforeſaid) Congregated in their *worship*, you doe thereby partake of their *Altar*, their counterfeit Falſe *inſtitutions* and *conſtitutions*, as is plainly proved, 1 *Cor.* 10. 17, 18. & 12. 20. & 2 *Cor.* 6. 14. 17. For every deviſed *conſtitution*, or Church State invented by Mans braine, and uſed as a meanes to ſerve *God* in, and by, is an * *Idoll*, 1 *Kings* 12. 28, 29. *Amos* 4. 4, 5. & 5. 5. and all ſuch as come there, and then to worſhip *God* (els what doe they there) come under their *inſtitutions*, and *conſtitutions*: and are therefore then Idolaters, as much as the reſt then, and there preſent, becauſe they worſhip *God* by an *Idoll*, a falſe Church State and Miniſtry, being conſtituted of the whole Nation, even all within the Kingdome, good, and bad, even as they were but the day before the Proclamation therof, for the moſt part Papiſts, with profane impuritants of all ſorts: which hath now no warrant from the Word, but directly contrary; as is plaine, *Cant.* 4. 12. 2 *Cor.* 6, 17, 1 *Cor.* 5. chapter, *Rev.*

* *A falſe Church is an Idoll.*

Rev. 22. 14, 15. Besides their *Time, Place, Persons, Maintenance, and Meanes of Worship*, are *Institutions* of their owne devising, and therefore Idolls; of all which hereafter.

And this their humane *Antichristian Church State*, as it is said to be Priestly, Parishionall or Congregationall: so it is *institutive* likewise; because under a Nationall Church Institution Authorized by the Civill State: wherefore all those that do partake of their Publicke Administrations, must needs partake of their *Institutions*, by vertue whereof they doe administer: and so have *communion* in that Church State, aswell as in the Ordinances thereof, *Mat.* 23. 17. 20. Whereas in the *Covenanted*, and *united Corporations*, or *particuler independent politicke bodies*, and *Churches of Christ*, *union*, and *communion*, is restrained to the Members; if but 2 or 3, as *Mat.* 18. 20. or so many as may ordinarily meet together in one place for *edification*, as 1 *Cor.* 14. 23. Ecclesiastically in *Christs* Name, and by his Power acting for him: and of such an encorporated Body, none can Ecclesiactically partake, or be Members thereof, but onely such as by due Order are added, or admitted into some such true society of Saints: all others doe but stand by, and are without, as 1 *Cor.* 5. 12. having no rightfull power in, or priviledge to, *Christs* Instituted Ordinances, in that divine Instituted corporated state, as *Psal.* 122. all, 2 *King.* 8. 2. 5. 14. 25. 33. *Psal.* 147. 19, 20. which is a manifest difference, from their Church State, where all that are present are partakers and Members.

* No communion in a true Church state, but by union.

But it is objected by you, and in a Booke called Mr. *Robinsons*, *that this* Hearing aforesaid, *is but a Morall act, and not Communion: and that Preaching the Word is not inclosed with any ditch, or hedge, humane or divine, but lyes in common for all, and for the good of all*, &c.

To which I Answer. First, it is the Scripture onely that is of Divine and Conscience-binding Authority, and no humane Authority, which only is the Argument from that Book.

Secondly, All that he aymeth at and indeavours to prove, is that one fully Seperated from the Church State of *England*, may heare the Ministers therof without *communion* with them, which Argument is not for those that are not Seperated therefrom.

Thirdly, his Argument to prove it no *communion*, because it is not *rightfull communion*, is not good; for unmarryed persons can have adulterous marriage communion, though not *rightfull*:

full: they may not, nor ought not; yet they can, and too oft have *communion* appropriat to Marriage.

Fourthly, the whole and sole professed scope of that Book, is to prove it lawfull for those of his Church, or the like Separates, to Heare the Ministers of the Church of *England*, which is expresst in his Title thereof: but that point he never toucheth in his whole Booke after, either in generall, or by any particular affirmation, or positive proofe: but onely answereth one onely Argument, framed by himselfe; as if it were the onely Argument, that had been, or could be brought to disprove his Title and opinion; whereas there are many other, some of which I intend to shew you.

Fiftly, since his writing that Booke, he publickly professed and taught in the Church of *Layden*, whereof he was Minister, that this *Hearing* now in difference between us, was *partaking*, and *sinfull partaking* with a *false Ministry*, but not proper *communion therewith*: and he was also then confuted therein, in the presence of neare 300. persons of that Church, and divers others, and promised to desist from prosecuting that opinion, which he had made known.

Sixtly, that Booke was never Printed, nor intended for to be, by himselfe (though he lived at least 8 yeares after the writing thereof) nor by the Church whereof he was; nor any of the like true State; nor with their consent: but an enemy of them and him, long after his death, and much longer after his writing it, having found it amongst his wast papers; and I think not knowing of Mr. *Robinsons* own above-said revocation of the Title and scope of that Booke: and being urged by his and their most inveterate enemies, got it Printed to Mr. *Robinsons* Friends shame, and many mens hurt, who were willing to be hurt thereby in their *souls*, and matter of *divine worship*, rather then they would be hurt in their worldly *repute* and *wealth*.

Seventhly, it is evident to the many that heard Mr. *Robinsons* said assertion, that this *Hearing was sinfull partaking with that Ministry*: and the Arguments that prevailed with him so to speak in the full Congregation of that great Church, that he wrote not that Booke after it, because there is no mention of any of those Arguments which then diswaded him from that secret opinion, which sheweth that he honestly kept his promise of his desisting its prosecution; though it escaped the fire, which I thinke it should not have done, if he, or his Friends had supposed it would have been Printed: for ever afterward he con-

tinued

tinned in his former and better *judgement*, according to his *Iustification of Seperation* in Print.

But to Answer those Objections (but briefly.) First, I deny not that it is meerly *morrall*, to *speake*, *heare*, *write*, *conferre*, to *wash*, *eate*, *drinke*, &c. yea even to *preach*, or *pray* among *morrallists*: as when one preacheth the God of Nature to the Heathen, which have no other state upon them but Nature, as *Ioh.* 4. 39. 42. *Act.* 11. 19, 20. & 17 23, 24. but when a *Pastor* preacheth *Christ*, in the Church of *Christ*, it is *Christian*, * *stative*; and *Ministeriall*, and so an *Euangelicall Institution*. And when a a Prieſt preacheth of *Christ*, in the Church of *Antichriſt*, it is likewiſe *Antichriſtian*, *ſtative*, and *Miniſteriall*, and ſo a *Diabolicall Iuſtitution*: and therfore in both more then *morrall*, except that you will ſay (as ſome Familliſtically profeſſe that though they be Miniſters, yet they preach to Aſſemblies of *unconverted* and *morrall men*: not as to a Church: and that the Preachers are no Officers therein; which the Preachers themſelves dare not ſay: for then they muſt hold as we by the Scripture laſt quoted. But when we goe to performe any one *ſpirituall*, and *publicke inſtituted duty* (for all *inſtitutions* are *duties*, and not *liberties*) as to offer the *ſacrifice* of *prayer*, *praiſe*, *preaching* or ‡ *Hearing* the *Word*; or receiving the *Sacrament* of the *Lords Supper*, or *Babtiſme*, in an *inſtituted Eccleſiaſticall ſtate*, by an *inſtituted officer*: it is then a *ſpirituall duty*, performed in obedience to *God*, and not a *morrall* act, but *divine*, *ſpirituall*, and *acceptable*: unleſſe we can *worship God morrally*, and acceptably; which is no leſſe a *falſity* then an *abſurdity*, *Pet.* 2. 5. Wherefore ſo to *ſpeake*, *heare*, *washe*, *eate*, *drinke*, as is aforeſaid, is more then *morrall*: becauſe then there is a *prerogative precept*; or an *inſtitution* upon them in the *adminiſtration*; and much more the *Sacraments*, being of an *inſtituted nature*, muſt therfore have an *inſtituted perſon* to adminiſter them (and not for imaginary reall preſence thereat, as ſome fondly affirme; and therfore to avoyd that errour, runne upon a worſe, which is, that any may aſwell adminiſter thoſe *inſtituted ordinances*, as *Baptiſme* and the *Lords Supper*, which are onely of an *inſtituted nature*, aſwell as *pray*, or *preach* the *Word*, which are *morrall*, and grounded in *nature*) Conſider this difference; for though others can doe the ſame things, yet they may not: for no *perſonall private intentions* have warrant in *inſtitutions*; as all may ſee by the example of *Corah*, *Vzza*, and *Vzziah*. All which ſhew, that onely the immediate warrant of *God* muſt be our guide therein. As in the Common-wealth, though

* *Preaching Stative.*

‡ *Hearing more then Morrall.*

though it be lawfull for any to carve, cut, or worke upon Silver, and to set the impression thereof on letters and evidence: yet so to do, in making and sealing with the figure of the Kings stamp and Seale, without the Kings commission, is Treason. I likewise grant that *preaching*, or *Hearing* the Word, is not inclosed with any hedge, ditch, *humane* or *divine*, but that it lyes in common for all, and for the good of all, as you say: provided alwayes that it be preached (if Officially and Authoritatively) first, in a *true Church state*: secondly, by those that have a lawfull *Ecclesiasticall function*, and *calling* thereunto: or else *personally*, as *Prophetically* by a *guift*, as *Rom.* 12.6. 1 *Cor.* 14. 3.24 29 to 35. *Act.* 11. 29.21: *Ioh.* 4. 28. 34. otherwise *God* hath cursed those that dare assume this *authority*, and the partakers therein, as is plain *Numb.* 16. 1. 3.11.33. 2 *Chro.* 26.16. 1 *King.* 12.31. yea although both *Corah*, and *Vzzia* burnt *true incense*, and *Ieroboams* Priests *true sacrifices*, *Amos* 4 4, 5. & 5. 5. And that it is alike dangerous, and more sinfull in divers respects to partake in the *worship* of the Beast, now under the Gospell, see 2 *Thess.* 2.7.10.12. *Rev.* 14.9,10,11,&c.

And whereas it is likewise objected, both by you, and many others, *that it is not communion, to heare them in the administration of the Word only, except in the Seales also.* I Answer, this is a difference without distinction and shifting Sophistrie; and doe desire all were truly sencible thereof, that seek the *Lord* in *sincerity*. Because I must be briefe, I onely doe demand of you, or any, where *God* did ever in a *Church state*, seperate these two, the *word*, and the *seales* (having Officers for their due *administration*) for if it be lawfull for oue to *Heare* them, why not to receive further *benefit* by them? seeing they doe one aswell as the other, as they be an *instituted*, and *constituted Church* and *Ministry*. * and Preaching of the *word Ecclesiastically*, is as reall a part of *worship*, as is the *seales*; and therefore as *incommmunicable* there, as was *eating meat sacrificed to Idols*, 1 *Cor.* 10. For there is foure parts of *Apostolicall Church communion*, *Act.* 2, 42. that is, the *Church*, the *Church States*, *Functions* of those *States*, and the *Sabbatticall Congregationall exerciseings* of them all three: and from these Foure are answerable, the Mother, the Brest, the Nipple, and the Child sucking Milke from all three; in all which you plainly *partake*, and *communicate*, and so have your *spirituall nourishment communicated* from a *false Church*, which either poysons, or starves them according to that quantity ye receive thereof. And as the *milke of the Word* will nourish,

* *All which are alike appropriates therunto.*

riſh, being had *in*, and by, the true Mother or Church; ſo the Milke of the Whoriſh Church will poyſon, by her unwholſome Doctrines, and in time ſteale away the *naturall affection* from the true Mother, or Church: howbeit the *word* may be proſperous there, through the nature thereof to the *elect*; as *Heb.* 4 2. 12. *Iſa.* 55. 11. and by the ſuperabundant goodneſſe of *God*, though it cannot be challenged, expected, or prayed for upon any Promiſe, they not being in the *viſible* * *ſtate* of *grace*, the *true Church*: but wallowing in, and wandering after a falſe Church, *Rev.* 13. 3. Wherfore (in the feare of *God*) let all thoſe who doe intend, or have already joyned themſelves unto the *Lord*, in ſo neare a bond, as to be *married* to *Chriſt*; as *Iſa.* 62. 5. and ſo by that *myſticall union*, are made one *body* with *him*; as *Eph.* 5. 30. having taken him to be their Husband, Lord, and Lawgiver, to be *ruled* and *taught* by him; who is their *ſpirituall King*, *Prieſt*, and *Prophet*: let them I ſay conſider how dangerous a thing it is, to breake this their *inſtituted ſtate* of *worſhip*, and to imbrace the boſome of a ſtranger, as *Pro.* 5. 20. which the *Lord* cannot abide, *Iſa.* 42. 8. *Pſal.* 73. 27. & 106. 39, 40. And as there is but two *eſtates* properly wherein all *creatures* are comprehended, that is to ſay, in this *life* the *world*, and the *Church*; in the *life* to come, *heaven* and *hell*: ſo that every one is either a *member of Chriſt*, and ought to be in his Church, or of the Divell belonging to the *world*, or *falſe Church*; and ſhall either raigne with *Chriſt* in *eternall bliſſe*, or ruine with the Devill and his Angels in *eternall torments*: which may be a reaſon ſufficient to deterre perſons, who be perſwaded of their own perſonall *faith*, and aſſurance of *Gods love* in *Chriſt*: yet doe content themſelves to continue in a diſorderly, and *diſobedient ſtate* of *Idolatry*. Which *ſpirituall inſtituted Church ſtate*, *true* and *falſe*, is in Scripture ſet forth by the *naturall inſtituted ſtate* of *marriage*: For as the *true Church* is a company of diſcernable Chriſtians, entred into a *Covenant of God* to be his *Sabbath aſſembling Corporation*, for his *worſhip*, and their own *ſalvation*: and the *falſe Church* in controverſie, is a Regiment of Popiſh Prieſts, uſurping *Gods* Ordinances, and adding their own, for the ſame ends; I meane in their own pretence; though in *truth* and *Gods* account, it is *Idolatry*, and *worſhip*, and *communion* with Devils. 1 *Cor.* 10. 14. to 21. 2 *Chro.* 11. 15. *Rev.* 9. 20. So is true *marriage* a Mans and Womans *covenanting* with *God* and each other to be Husband and Wife, in obedience and love of *Gods marriage* order; and for the continuance of mankind; and falſe or uſurped

* *Antichriſt's out of the ſtate of Grace.*

usurped *marriage*, or its abusive *communion* is an agreement of a Man and a Woman to doe the *works*, and take the pleasure of *marriage*, without and before the act and performance of the *divine order* of *marriage*, as *Hos.* 1. 2, 3. with cap. 3. 3. which *false Church*, is the counterfeit of that blessed *institute order*, and *ordinance* of *God*, for *procreation*, and *preservation spirituall*, which is called *fornication*, and *whordome*, v. 2. which false and counterfeit *Ecclesiasticall state*, is called a *great whore*, v. 1 as having relation only to the City of *Rome*: *with a cup of gold in her hand*, v. 4. which Cup is (as I conceive) the Masse of *false worship* of the same *false* and *Antichristian Church state*, the Kingdome of *darknesse*, or that *habitation of Devils*, *and cage of every uncleane*, *and hatefull bird*, as *Rev.* 18. 2. but derived and received from *Rome*, and so dispersed into diverse particulars of Nationall or otherwise *false Church states*; which Cup, is there said to be *full* of *abominations*, *and filthinesse of her fornications*, v 4. and all the inhabitants of the Christian earth, are *drunke with the wine of that old whores cup*, as v. 2. chap. 13. 8. 16. & 18. 3. 23. And this *Idolatrous*, *glorious*, *Catholicke quaffing cup*, hath Seaven severall supporting Pillers, or degrees of *drunkennesse* (the counterfeit of *Wisdomes house Pro.* 9. 1.) wherby that old Babylonish Baude, doth intoxicate the *heads* and *hearts* of her *silly passengers*, as the *Wiseman* hath it, *Pro.* 9. 15, 16. And all those that are either her reall members, and constant customers, or any way intangled with her *institutions* (if it be but delightfull dalliance with her, as some thinke this *Hearing* is) do in the sence, and by the proofe of *Scripture* then alike become her guests, by *receiving her marke* or *lovetoken*, either in their *right hand*, or in their *forehead*, as *Rev.* 13. 16, 17. which shalbe plainly proved in the sequell of this my Letter, which Cup I have divided into Seaven severall Drafts.

The First Draft of this Whorish Divellish delusion, is this deceivable, Nationall, *Ecclesiasticall state*, with the renowned *antiquity*, and *universality* thereof: which as it had its beginning, and growth, as 2 *Thess.* 2. 7, 8. so must it have an ending, as *Rev.* 18. 7, 8. *Dan.* 11. 45. Maugre the malice of all her Merchants, *Rev.* 18. 11. 15. whereas the *true Church state* of *Christ*, *the gates of hell cannot prevaile against it*, as *Mat.* 16. 18. *Heb.* 12. 28. because it is in *heaven*, *Gal.* 4 26. *Rev.* 21. 10. which *divine politticall state*, hath been, and shall ever continue to the end of the world, in use and power: wherfore, as *Babells fall* is certain, as *Rev.* 18. 2. and will be sodaine, as v. 10. 19. why should not all

all Gods people (being by the Holy Ghost invited, be willing to come out of *Babylon*, as *vers.* 4. as by *duty* we are bound: and serve the Lord in due order, in his owne way, in his owne House, by his owne meanes, and amongst his fellow-sonnes in the fellowship of the Gospel, the true Church state, where onely he hath promised to accept us, as *Eze.* 20 40. *Heb.* 8. 2. 10. 12. with 2. 5. & 12. 28. *Ioh.* 9. 31. *Mat.* 18. 20. 1 *Pet.* 2. 5. for God never gave his Lawes and Ordinances Ecclesiasticall to any but to a true Church or State, as *Mic* 4. 2. *Psal.* 147. 19, 20, *Isa.* 8. 16. nor any tolleration to exercise or enjoy them elsewhere, *Ier.* 2. 17, 18, 19, 36.

The second reason or ground against hearing aforesaid, is taken from their *Office*, which is also Antichristian and universall, as is their Church state, they being all ordained, breathed on by the Bishops; and so those Frogges comming out of the mouth of the *Beast* and *false Prophet*, *Rev.* 16. 13. are thereby fitted to officiate in any place they can get within that state; whether or no they have, or yet there be any Benefice or flock to feed, or rather to feed them. But as for the Churches of Christ, they choose out from amongst themselves, as *Act.* 6. 6. Officers in every Church, *Act.* 14. 23. and 1. 21, 23. such as the rule of the Word waranteth both for gifts and qualifications, where, being elected and ordained, they are onely bound to officiate and partake in as before: so likewise must there bee a functionall rite aswell as a gift, to officiate and serve God by, such offices which are onely five as our King Christ Iesus hath left his Church for the sufficient feeding and preserving both of the soules and bodies of his brethren, the Saints, which the false, apish and Antichristian church, hath likewise imitated, but doth after their owne order of infinite offices, officiate, not by Christs. Wherefore all that *heare* them so officiate, or preach in their publike, instituted, and consecrated places, must needs partake of that their universall Office, which extendeth (not onely to a peculiar people, as in the Church of Christ) but to all that heare them, hee will be their Priest whersoever they come: neither doe they preach (as you suppose and many professe) by vertue of gifts, (wherefore as you say, you doe heare them) but officially, and sent by the Prelates (whose mouthes they are to the people (witnesse their holy Orders, so called:) and so must all heare them (their instituted teachers) and at their owne instituted time, in their owne instituted place, by their owne instituted meanes, in their

owne constituted state, and no otherwaies: however men (they consider not wether they *obey* God or man therein,) flatter themselves, making it as small a matter as going to Market, through commonnesse thereof being borne and brought up therein; yet is every such act both in their officers, an act of rebellion and treason against Gods prerogative Royall, so to continue, and officiate for Antichrist, and against Christ; and likewise for any to *heare* them so officially preach there as aforesaid, for they must needs partake of their Altar, Antichrist with his false instituted office and State, as 2 *Chron.* 11. 15. 1 *King.* 12. 31. 33. and so be partakers of their sinne therein, even as of their sacrifice, which is plainely forbidden, *Amos* 4. 4. 5. and 5. 5. 1 *Tim.* 5. 22. 2 *Cor.* 6. 14. 16. 18. and a fearefull sinne of rebellion against God, as *Ierr.* 7. 22, 24. *Rev.* 18. 4 and 14. 9, 10, 11. And it is the property of *Christs Sheepe* to heare his voyce, his owne officers, and not strangers, such as come not in at the doore, by a true outward calling thereunto, which what ever they be, are not therefore true, but false Prophets, let them pretend what they can, they runne before they be sent, as *Ier.* 23. 21, 22, 32. for though they may have never so great gifts or abilities, to preach as *Corah*, *Dathan*, and *Abiram* had, *Numb.* 16. 2. yet it makes them not true officers without a true and visible or outward calling, which giveth right thereunto; no more then a man unmarried may procreate, or then any officer in the Common-wealth which doth officiate * for the King, for, or by his gifts or abilities thereunto, for divers of his Neighbours may excell him therein) but by vertue of his election and commission thereunto: onely whereby hee is enrighted more then any other, though never so able for gifts. and if any other shall presume or assume officially to deale with, or for others in the execution of the Kings Lawes, both he that so executeth, (although never so secretly, and those that doe submit thereunto (though never so simply) are both in a premunire, and transgressors of the Kings Lawes and Ordinances. And much more equall is it, that Christ our King, Lord and Law-giver, should be submitted unto herein: and that none should dare to take this officiall honour unto himselfe, except he be called of God, as *Aaron* was, *Heb.* 5. 4. especially under such a notorious rebell as Antichrist is, 2 *Thess.* 2. 8. even the Devils vicegerent or Lieutenant, *Revel.* 13. 2. 4. and 9. 1. 2. 11. and for this sinne, wee shall finde the Scripture plentifully vindicating the honour and glory of God herein,

* *As a Constable, or headsman.*

herein, on such who have presumed to approach so neere the Lord without this his Order, as *Numb.* 16. 32, 33. 2 *Chron.* 26.16. 18.21. and 13. 9, 10. 1 *King.* 13. 1. 4. 34. with any appearance of an office, as *Act.* 16.18. *Rev.* 2. 2. And shall hee now permit any (under what pretence soever) to officiate us for him; but without his call or sending, visibly manifested & especially manifesting the contrary sending, and that by his implacable enemy Antichrist, who hath for a long time rebelled against *Christ*: and by his prevailing power and usurped authority, making both Lawes and Officers, of his owne invention, as is prophesied of him, *Dan.* 7.25. *Ioh.* 5.43. which onely well waved, were enough to deter tender-hearted *Christians* from submitting to him, or partaking with him, as *Rev.* 9. 11. And as they have from this head, their false calling, so have they thence their false functions or *offices, none of those mentioned, *Rom.* 12. nor *Ephes.* 4. but confounding the *Offices* of *Christ*, both for order and number, to fit their owne humour

* *Both which you justifie by* Hearing *them Preach.*

But as wee have a rule to know the *Lawes*, *Offices* and *Officers* of *Christ*, so have we a Warrant likewise to *heare* them, because sent and set up by him; and in *hearing* them, wee heare *Christ* that sent them, as *Luk.* 10. 16. And so may expect a blessing of information, edification, and consolation by them, as the meanes sanctified of *God* for that end.

But on the contrary, if we *heare* any of Antichrists officers, as aforesaid, ecclesiastically, wee then heare the Bishop that sent and authorised them, the Pope, their elder Brother, that authorized the Bishops, and likewise wee *heard* their King and head the ‡ Devill, as *Rev.* 9. 11. that sent his Vicar the Pope, as the Apostle teacheth, 1 *Cor.* 10. 20. 2 *Cor.* 6. 15, 16. 2 *Chron.* 11. 15. wherefore consider this one particular, I beseech you, if this be not in a high manner to provoke the Lord, even as much as in you lyeth, to deny God, his Church, his Ministery and Administrations, and to give the glory thereof unto another, even his implacable enemy Antichrist, and so make their selves lyable to the judgements of *God*, in upholding the cursed kingdome of darknesse, which the Lord will destroy, 2 *Thess.* 2. 8. which is the maine cause of our totall *separation* from them; knowing no good ground for Popish pardons Iesuiticall reservations and equivocations, nor for Familisticall intentions and evasions, herein wee dare not presume to partake in their transgressions, *Rev.* 18. 4. but as wee are bought

‡ *This is truth.*

both ſoules and bodies by ſo deare a price, 1 *Pet.* 1. 18, 19, wee beleeve wee ought to glorifie God to the uttermoſt, both in our ſoules and in our bodies, as 1 *Cor.* 6. 20. *Giving up our bodies a living ſacrifice, in his holy ſervice, acceptable to God according to his Word*, *Rom.* 12. 1, 2. 1 *Theſſ.* 5. 23. and have no fellowſhip with the unfruitfull workes of darkneſſe, but reprove them rather, as we are commanded, *Epheſ.* 5. to 21. Then let *Baals* Prophets plead their owne cauſe, and let them preach to their pictured walls, for the Lord hath not raiſed us up Prophets to keep us in *Babel*, as *Ier.* 29. 15. as ſome ſtill plead, and as *Iuda* then ſaid, whom the Lord threatneth, *verſ.* 17. for their flattery and villany, *verſ.* 23. but that we ſhould come cleare out of her ſpeedily, as *chap.* 51. 6. 45. *Revel.* 18. 4. And not dare to have any dalliance with thoſe ſpirituall Harlots in Gods ſpirituall worſhip, as *Prov.* 6. 25. For as the ſame Wiſe man ſaith, *verſ.* 27. 28. *Can a man goe upon coales, and his feet not be burnt*; no ſurely, ſuch are over-ſwayed with the ſinfull conceits of their former contents, not conſidering the breach of their ſpiritnall inſtituted ſtate, which onely God hath bleſſed them in, and bounded them to, as in the naturall inſtituted ſtate of marriage. And though wee have right unto all (both naturall and ſpirituall) benefits and priviledges, as you ſay both by the Word, and all other ordinances of Chriſt, as 1 *Cor.* 3. 22. Yet are wee alſo tyed unto the ſtative inſtituted order of Chriſt therein, as were our firſt Parents *Adam* and *Eve*, *Gen.* 3. 6. *Rom.* 5. 19. Notwithſtanding the otherwayes manifold uſe, both for delight therein, and benefit thereby; and becauſe of the inſtitutiveneſſe thereof, which they brake, they procured a curſe both on themſelves and their poſterity, as *verſ.* 15, 17, 19. Wherefore I pray you, and all Gods people, for this reaſon, to conſider the danger, at how great a price you purchaſe the whores ware, and buy it no more, as *Revel.* 18. 11. For it is forbidden Fruit.

For, as for the outward man, we muſt obſerve Gods order, both for backe and belly, though we (as all others) have a created right unto the creaturs, yet we may not take them of any, or where we find them; but muſt come unto them by that courſe and order God hath appointed us thereunto: ſo alſo may wee not in ſpirituall things (as ſome ſuppoſe) ſeeke to benefit our ſelves, but by obedience, as is plaine, 1 *Sam.* 15. 22, 23. *Eccleſ.* 4. 17. or 5. 1. Wherefore let all Gods people be warned of their *Spirituall Incontinencie* and *Idolatry*, which ſo much provo-

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And as I conceive, such are all those, who by this incontinent confused course of *Hearing* aforesaid, without *Gods* order (as though our *God* were not still the *God* of Order, aswell of Religion or adoration, as of Creation, Procreation, and preservation) and by this their *Babylonian* oberration, they may be followers of any Religion; which, as I suppose, is rather ignorance in you and them to whom I write (though they so doe rather through an inordinate desire of inward spirituall benefit) then ambition or any outward worldly respect, as it was at the first building of *Babel*, *Gen.* 11. who, having sinned and broken the order of *God*, thought by the height thereof, to preserve themselves, and prevent *Gods* Judgements from the like late generall Deluge. And as it was in them a sinfull ambition, so is it now likewise in these and them both an arrogant presumption; and a cheese meanes to reduce and retaine others still in *Babylon*, or disorderly confusion.

This is the second drunken draft of the intoxicating wicked Wine of that Whores cup, Rev. 17. 1, 2, 4. *wherety her guests are so attended and supplyed with their red liquor*, Prov. 23. 30, 31. *that all are ready still to run thither.*

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And as I conceive, such are all those, who by this incontinent confused course of *Hearing* aforesaid, without *Gods* order (as though our *God* were not still the *God* of Order, aswell of Religion or adoration, as of Creation, Procreation, and preservation) and by this their *Babylonian* oberration, they may be followers of any Religion; which, as I suppose, is rather ignorance in you and them to whom I write (though they so doe rather through an inordinate desire of inward spirituall benefit) then ambition or any outward worldly respect, as it was at the first building of *Babel*, *Gen.* 11. who, having sinned and broken the order of *God*, thought by the height thereof, to preserve themselves, and prevent *Gods* Judgements from the like late generall Deluge. And as it was in them a sinfull ambition, so is it now likewise in these and them both an arrogant presumption; and a cheese meanes to reduce and retaine others still in *Babylon*, or disorderly confusion.

This is the second drunken draft of the intoxicating wicked Wine of that Whores cup, Rev. 17. 1, 2, 4. *whereby her guests are so attended and supplyed with their red liquor*, Prov. 23. 30, 31. *that all are ready still to run thither.*

A third reason and ground against *Hearing* aforesaid, is in regard of the *Maintenance* of those Ministers, which is either Jewish or Popish *Tythes* and *Offerings*, which is appointed and expected for their labours, from their followers, as a due reward thereof, and is indeed by them in reason not to be retained or denyed. Wherefore, if this disorderly practise of *Hearing* be well weighed by those who so lust after that forbidden fruit, such as you I meane who are already (or suppose themselves) separated from the false, and united to the true Churches of *Christ*, and should depend on their owne officers, and appointed meanes for the Food of their soules, as *Act.* 20. 28. 1 *Pet.* 5. 2. And on whom their officers should depend for their maintenance, as 1 *Cor.* 9. 11. 14. 1 *Tim.* 5. 17, 18. and who suppose it a liberty to be partakers of their spirituall things, may see how injurious and unequall dealing it is, not onely to thrust out, and take up the rightfull roomes of others their flocke, but also to receive their officers spirituall things, if they doe not afford them their wages for maintenance, whereby indeed their craft is upholden, as are their Pursevants, & the rest of their Commissary courts, that rude rabble of cruell hunters, *Ezek.* 13. 18. 20. which wages, if all *Gods* people would retaine, as they might, *Revel.* 18. 11. and rather lose their worldly repute, and likewise refraine their fellowship in those Antichristian assemblies, as they ought, *Ephes.* 5. 11. wee should not have so many proud priests, and misled poore people, as *Revel.* 18. 22, 23. which now all, some for feare, others for favour, follow the *Whore* as is professed, *Rev.* 13. 15, 16, 17. and are thereby branded with her marke, and know not the danger, untill a dart strike through their liver, as *Prov.* 7. 23.

Neither would there be so many empty roomes at the assemblies of the Saints; for take away this hot * coale from their live Altar, and their sacrifices and set service will quickly coole, as the Lord testified of the false Prophets of old, *Mic.* 3. 5, 11. so is it now with these Antichristian Priests, of whom the *Prophet*, *Dan.* 11. 39. and the Apostle *Iude* hath long agoe told us these things, how that they should divide the ‡ land for gaine; and doth not every Parish Priest expect, nay compell it, every one from his quarter, as *Isa.* 56. 11. both of their lands and houses they will have Tythes, though wee come not to partake with them, else comes out their commischiefe courts wodden dagger, which hath by our Saviour himselfe bin told us

* *Maintenance.*

‡ *Looke to this you landed men.*

us before, *Iohn* 16. 2. which ſpirit begun in *Diotrophes* that domineering Doctor, their old predeceſſor, as 3 *Ioh.* 9. 10. and of theſe falſe Prophets, and their profitable diſpoſition, the Apoſtle, 2 *Pet.* 2. 3. *Iude* 11. hath at large fore-warned us: And that this their maintenance is a contrary courſe to Chriſts Church, is plaine, which is either a free benevolence, as *Act.* 5.4. *Luke* 8.3. or by their owne labours, as *Act* 20. 33. 35. or both, as occaſion requires: Wherefore I beſeech you to conſider this their incontinencie, and their injury, and if you doe expect to meet the Lord in his ordinances, looke not ſo much to pleaſe your owne fantaſies, but if you will run a whoring ſtill after thoſe ſpirituall Harlots, you muſt then likewiſe in reaſon pay them their wages, as before, which is not onely an abſurdity thereon, but alſo a fearefull ſinne, as *Hoſ.* 2. 5, 7, 9. and 12. 1. *Iſa.* 55.2. *Ezek.* 16.17,18. *Prov.* 3.9. *Rev.* 14 9,11. and 18. 15,23.

Now one word more by the way to their Miniſteriall men, who like *Michahs* wandring Prieſt, *Iudg.* 17. 7. 9.11.) are never ſatisfyed with their benefices, as *Chap.* 18. 19. 20. when will the Prophecie be fulfilled *Zach.* 13.4.5. And when will the day come that they will be aſhamed of their viſion, and leaue off their ſinfull ſtanding, and wait on the Lord in the way and meanes he hath ſanctifyed for his *worship* and *ſervice*, (and being found fit) bring their guifts *for the repairing of the Saints*, whom they haue hitherto hindered, and in as much as they could ruinated: it may be they will now at the laſt help the *Lord* againſt the mighty, for wee know the times have not yet ſo well fitted their turning, yet the expected time of the wind turning to the truth, being now neere at hand, bid them haſten, for if with its turning hereafter, they expect to be carried into our companies, how can they free themſelves from our jealouſies, but rather be rejected, according to that prophecie, *Ier.* 51.26. *Ezek.* 44. 10. to 14. Wherefore for their credits let them in time returne, and with us truſt the *Lord*, who hath ſaid he will ſatisfie the ſoules of his *Saints* that ſerve him, *Pſal.* 36. 8. 9. and 65. 4. 132. 13. 15. *Iſa.* 66. 11,12. 1 *Pet.* 2. 1. 2. For what is it better for the beſt of them, and their doting diſciples, the Profeſſors ſo much complaine of the times ‡ if they doe ſtill onely wiſh them better, and never help to make them ſo by their particular practiſe, nay lett hem looke to it leſt (the world by wondring and wandring after, and reſting upon them) they be not found the chiefe hinderers of the

‡ *They will be as the times be.*

Lords

Lords Harveſt, as *Mat.*9.36,38. not onely by ſtanding idle all the day themſelves, *Mat.* 20.6. but alſo diſſwade others from the Work of the *Lord*, ſaying with the idle *Iſraelites*, *Hag.*1.2. that the time is not come that the *Lords houſe* ſhould be built; What need wee trouble our ſelves therewith, wee muſt leave Reformation to them in authority (*and ſo never reforme themſelves*) as though the Lawes of *God* were not in force, nor uſe, but by the appointment and permiſſion of *Princes* or *Prelates*, tis true that Princes may make the truth more free, but not more lawfull, in any time or place, *Pſal.*111.8. But theſe carnall Goſpellers with their great poſſeſſions, are like with *Chriſts* Camell, *Mat.* 19.20,22,24. to keep out of the Kingdome of Heaven (the Church, *Mat.*6.33. and 13.19,24,31, 33,38,41.) for the way of the Goſpel is too narrow and ſtrait generally for them, *Mat.*7.13,14. and fit for the poore who have nothing to loſe, for it is ſuch that the *Lord* doth chuſe, *Jam.*2.1,5. 1 *Cor.*2.27,28. As for thoſe whoſe godlineſſe is gaine, who will be rich, they fall into ſnares and manifold temptations, 1 *Tim.* 6.5,9. which worldly wealth the Apoſtle then ſaid, that *ſome* (but wee may now ſay that all) doe covet after, and ſo pierce themſelves thorow with many errours, *verſ.* 10.

But if you be not affrighted nor terrified enough for your owne ſinful ſtanding, and rebellious walking, neither have any hearts to ſo great a price of Chriſts wiſdome, the true worſhip of the ‡ Word, *Rom.* 12.1,2. which is that wiſdome the wiſe man *Salomon*, ſo much priſeth in his *Proverbs* and divine Sentences, and elſe-where in the Scriptures, and if you be not yet perſwaded hereof, leave off to oppoſe and ‡ raile againſt thoſe that be, as did your proud predeceſſors the *Scribes* and *Phariſees*, *Mat.* 23.13. elſe let ſome of your divine Doctors (which yet never any did) demonſtrate to us, their warrant to diſpenſe the Myſteries of life and ſalvation, by thoſe, and to ſuch, as it doth in that ſtate, nothing belong or appertaine, as ‡ they all doe, like the falſe Prophet of old, *Ier.*6.14.15.16. For by their flattery the poore people are kept ſtill in blindneſſe and prophanation of *Gods Ordinances*, as were the ancient *Iewes*, who cryed aloud, *The Temple of the Lord, the Temple of the Lord*; as they doe with leſſe right, *Ier.*7.4. *Ioh.* 8.33.37.39.44. And by this their gainefull great Net and flattering bait, they catch all commers, in hope that none will paſſe by their angles, as

Hab.

‡ *But dote on the world.*

‡ *And ſo adde affliction to our bands Phil.*1.16.

‡ *O impudencie and impietie!*

*Hab.*1.13.15. Thus sell they Gods Ordinances for Iewish, and Popish *Tithes* and *Offerings*.

This is the Third drunken Draught, and contentious quarrelling cup, betwixt the Whore and her guests: whereupon the Glasse of her gaine is broken, and they refuse to make her satisfaction.

A fourth reason and ground against *hearing* aforesaid, is in respect of their consecrated houses, *Cathedralls*, *Chappells*, *or Churches* so called: because all those High Places have upon them an Antichristian institution, even from the first foundation of them, being then intended, consecrated or made holy, onely for their worship of God, and no other place by them permitted thereunto. And herewith they delude the people, who for the most part dote upon *a materiall Temple* still, under the Gospell: which is no other then to deny Christ to be come in the flesh, who is the substance of all things shaddowed under the *Law*, either in his *Person* or *Church*. And likewise the better to keep the People in hand: there remaineth a power of blessing or consecrating in them, as it is in God 1 *Tim.*4.5. therefore hath Antichrist assumed this power also, as *Iohn*. 5. 43. 2 *Thes.* 2. 4. *Rev.* 13. 2, 4, 13, 14. And as it is an ordinance of Antichrist to institute or consecrate a state, and persons to preach by and to, as before: so likewise hath he consecrated a time and places to preach in: which places being dedicated to and set apart for *Gods* publicke worship, and without the warrant of the Word, are Idols or Idolatrous monuments. as *Iudg* 17. 5. *Ier.* 7. 31. 1 *King.* 12. 29. 31. *Hos.* 4. 4, 5. and 5. 5. And therfore of all other places unfit for *Gods* true worship who will not be worshiped with, or by an Idoll. And none can come to *Heare* the Word there; but must needs come under that their Institution and consecration, or execration rather, and so be partaker of their sinne therein. But as it was ever, so is ther now an appointed place by *God*, for his worship and seruice: as first under the Law *Deut.* 12. So likewise under the Gospell, but not so bondaging *Mal.* 1. 11. For now the particular appointed place for publicke worship under the Gospell, is the ‡ encorporated cultive congregations of the Saints, wheresoever assembled, he hath there promised his presence, and acceptance. *Mat.* 18.20. and 28.20. 1 *Cor.* 11. 18.20.

‡ *Christs Court.*

18.20. and 14.23. 1 *Tim.*2.8. *Rev.*1.13. And this is one part of the Churches liberty under the Gospell *Gal.*5.1. for as the (*) *Temple*, or Place of Gods worship under the Law, was the Tipe of the Congregation of Christs worshipers under the Gospell *Gal.*4.24.26. *Heb.*12.18.22.23.1 *Cor.*3.17. So when Christ came that was Tiped and is now *the way the truth and the life Ioh.*14.6. the Temple, with the reft of the *Ceremoniall*, *Iudiacall*, and *Levitical* worshipers, were abrogated and abollished, as is manifested *Ioh.*4. 19.to 24. *Act.*7.47.49. *Heb.*3. to 7.1 *Cor.*3.16.17. *Ephe*-2.20.22. 1 *Pet.*2.5.9. Wherefore seing God hath now by Christ consecrated the whole earth, as before, and all other places are free for the Saints assembling (in the sight of God) however by men forbidden, then are all in this case to obey God rather then men, *Act.*4.19.5.29. for this was *Ephraims* sin *Hos.*5.11. and 8.11 4. for otherwaies by your pertaking with them there in their worship (as *Hearing* is) you doe not onely sinne against God therein your selves *Gal.*2. 18. but likewise justifie and uphold those Persons practise in those *Idoll* places, by going to the ‡ *Church* (as they say) and so by your example (who seem to be *Seperated* and have more knowledge) you destroy the weake soules amongst them, *for whome Christ died*: which even in things indifferently lawfull is a fearfull sin, 1.*Cor.*8.10.11. *Rom.*14.16. *Eze.*51,54. wherby they are not only incouraged to continue in their Church state, but also discouraged for the sufficient feeding of the soule in the Churches of Christ, but need to behoulding to Antichrist his implacble enemie, for some of his dainty Idolatry.

* *The Temple typed out the congregation.*

‡ *Most know no other Church.*

And as this *Hearing*, is an offence and cause of stumbling to the weake, who are yet without, towards whome wee are to walke wisely *Col.*4.5.1 *Thes.*4.12. *Phil.*2.15. that by our conversation they may be brought to acknowledg the truth, *Deut.* 4.6, 8. which yet they are ignorant of, *Ephe.*4.17,18. so is it likwise an offence to the breethren who have a charg to watch over one another, *Lev.*19.17 *Mat.*18.15. both in their covenanted duty of faith towards God, and of orderly walking one towards another, in the fellowship and order of the Gospell, but by such an extravagant wandering beyond the bonds of that body, or state, whereof wee are encorporate members, to their Idol Temples or Antichristian harlot houses aforesaid, is not only a breach of the true Church Covenant, but of the second Commandement, whereby God is greatly dishonoured, his owne breethren, and other Churches burthened and greeved

greeved *Rev.* 2.24,25. 2 *Cor.* 2.1,5. *Rom.*16.17. whom wee ought not to offend, 1 *Cor.*10.32.

Consider likewise that by this your practice of *Hearing* in those their canonicall Churches, you worship the *Beast Rev.* 14.9.&c. And do apparently receave his marke in your forehead, you then, as the rest there, are publickly discerned to be his guests, servants or slaves rather, by your so running with the confused rable to the same excesse of not forbidden 1 *Pet.*4.3, 4. For if you do professe *Seperation* from every false way, then are you under the Apostoles reproofe, *Gal.*2.18. Because, as in other their Antichristian institutions) so in this particlar of their place; you build againe that profession of theirs, which by your *Seperation* you seem to destroy, and so make your self therin a trespasser, which you cannot avoid: else let any shew some warrantable ground (which yet none could do) that you may come into those consecrated Cages, to *Heare*, and not come under (and so sinfully partake in) that their Antichristian institution therof, & if you do not professe *Seperation* as indeed you are not wholy; then are you likewise under the reproofe of that Apostle *Tit.*1.16. and of our Saviour *Mat.*23.28. and were better never seem to be seperated to Gods service: for by your double dealing betwixt Christ and Antichrist, you both justify the wicked and condemne the just which is ǂ Abomination to the Lord *Prov.*17.15. and 28.4. and argueth that such persons understand not what their grounds lead them to perform: for if you be true scolars & Churches of Christ, they ought not to come within Antichrists scoole, but avoyd the dore of the harlots house *Prov.*5.8,21. and to let them returne to thee, but returne not thou to them *Ier.*15.19.

ǂ *Wherefore walke by some rule.*

And if the case stand thus concerning the place of Gods worship under the Gospell, that as Christ hath appointed one place, so hath Antichrist appointed another, the one mount *Eball* which is curſed, the other mount *Gerasim*, which is blessed *Deut.*11.29. how comes it then to passe that any of the reputed people of God, and Churches of Christ are so widely mistaken? as thus to wander from their own place, as the silly Bird from her nest *Pro.*27.8. would not the woman of *Samaria* wonder now, if she were amongst us, to see the Iewes, the reputed Christians of our times, medle with the *Samaritans*, the Antichristians, from whom they professe *Seperation*, not in things naturall as our Saviour then with her: for we must live and grow together in the feild of the world *Mat.* 13.30. 1 *Cor.* 5. 10.11.

10. 11. *Phil.* 2. 15. But in things and actions meerly spirituall and that with approbatition, not by way of reproofe, as our Saviour there, being demanded of her where the rightful place of *Gods* worſhip was *Iohn* 4. 20. he anſwered it was not now tyed to any materiall place, ſo it were in ſpirit and truth v 21. 24. The Temple of Chriſts Church is built of living ſtones and a ſpirituall houſe, and now no more materiall, 1 *Pet.* 2. 5, 1 *Cor.* 3. 16. 17. *He.* 3. 6. And what though our Fathers worſhiped in Mount Aives, and adored theſe Idolatrous monuments, let not us be led by their errours: *Ier.* 9. 14. But, let us be informed with the woman of *Samaria* that they worſhipped they knew not what: and that it is the gates of *Spirituall Sion* that he loveth, above all their decked adorned dens. *Pſal.* 132. 13. It is a holy habitation, or mountaine of holineſſe, the congregation of Saints where he hath ‡ placed all his ſpiritual ſprings. *Pſal.* 87. 2. 7. *Mic.* 4. 2. where he feedeth his flocke and ſufficiently refreſheth his Saints. *Pſal.* 132. 15. Wherfore then ſhould any be ſo wavering, and ſtill wandering from the waters of their own well *Prov.* 5. 15. what have we to do in the way of *Ægypt*, to drinke the waters of *Nilus*? or what have we to doe the way of *Aſhur*, to drinke of the water of the river? If you cannot anſwer man, nor your owne conſcience herein; then ô how will you be able to anſwer the *Lord* at the great day of account? ô then in time let your owne wickedneſſe correct you, and your turnings back reprove you, for it is an evill and a bitter thing thus to forſake the Lord, *Ier.* 2. 17, 19, 36. for which ſinne the Lord firſt threatned, and at laſt brought great Judgement upon *Iſrael* of old, *Iſa.* 8. 6, 7. *Amos* 4. 4, 5. and 5. 5. *Hoſ.* 4. 13, 14. and warned *Iudah* to beware by them, *verſ.* 15, 16, 17. And now inviteth all Gods people out of theſe their Idolatrous dennes, *Rev.* 18. 4. And if that theſe reaſons and rules of Scripture the Commandements of God cannot prevaile with you, then looke and tremble at the late judgements of God upon theſe Idoll ‡ Temples at divers times, in divers places of this Kingdome, which by the immediate hand of God, have been ruinated or defaced by fire and thunder; where many in them, in a miraculous manner have felt the heavie hand of God from Heaven, ſome to death, others their skin ſcorched and nothing ſeen on their cloathes: this, (as I ſuppoſe) is to teach them, and all others, not to blaſpheme the power of God, his worſhip, and Church of Chriſt, by attributing them to men and materiall Temples; which wonders and great workes

‡ *Chriſt keepes a good Houſe for all commers.*

‡ *No other houſes were burt.*

workes of a great God, methinkes ſhould not be thus ſlighted, but that men minde not Gods Word, will neither minde his workes, elſe would they minde and remember theſe things, and repent that with *Ephraim* they had been joyned to Idols, *Hoſea* 4.17, 19. And ſo I conclude this point with the words of *Moſes*, ſaying to you, and all the people of God which heare hereof, *Depart I pray you from the Idolatrous tents of thoſe wicked men*, Numb. 16.26.

This is the Fourth drunken draft, the Ale-bench of Antichriſt, *which is ſo decked and adorned with all naturall delights, to call in and pleaſe paſſengers*, Prov.6 13,16. *that if any either horſe or foot paſſe by her conſecrated chambers, ſhee is ready to diſcharge her* Canons.

A fifth reaſon and ground againſt *Hearing* aforſaid, is in reſpect of the *Time* of Gods worſhip, which in part they alſo make Idolatrous, although it be Gods owne time; for as before it is proved to be Idolatrous to *Heare* the word amongſt them, in reſpect of their falſe and counterfeit Church-ſtate, Office, Maintenance, and Place of worſhip, ſo likewiſe it is Idolatrous in reſpect of the *time* of their worſhip, which Time is likewiſe conſecrated and made holy by themſelves, without the warrant of the Word, and therfore an Idol, 1 *Kin.* 7.12. and 32. 33. And thoſe that worſhip God by, in, or with an Idoll are Idolaters, as is confeſt by all, and proved, *Exod.* 20. 4, 5. *Iſa.*42.8. And that this is ſo with them in this particular is plaine and that by the teſtimonies of themſelves, the preiſtly *Hierarchie* and powerfull reputed Church, the Clergy or ſpirituality of England: *Deut.*4. 20. and 9.19. and 21.3. *Pſal.* 28. 9. and 33. 12. the reſt, from the † head to the foot (as they do hould, and profeſſe) be but the laity, temporality, or carnallity as, *Pſal.* 2 1. and 3.6,8. and 33,10, which eccleſiaſticall hierarchie, and preiſtly Canterburian Clergy, or Church of England, have by their own uſurped authority, publiſhed to the world, both by themſelves the Biſhops, and their impudent inſtruments the preiſts, divers Bookes to that purpoſe: that the *Sabbath* Gods Court day, our Lords redemption day, is no otherwiſe ſo obſerveable, morally and perpetually holy, then by them (the *Church*) enjoyned: and ſo a Church holy day

† *Obſerve this you Nobles.*

as the reſt of the daies in the Rubricke. And as on theſe their Holy daies, ſo for the Lords day it ſelfe, have they likewiſe commanded, and ſtrictly enjoined, that that part of the day onely whereon their Divine Sevice for ſooth is ſaid (for that is their proper worſhip) to be ſtrictly obſerved as excomunicable: the reſt of the day not ſo, but common & free: as is manifeſt by their Book of Tolleration for prophanation on one part thereof, and by the ſtrict ſearch of their forſworne Officers, on the other part thereof, in the time of their Divine Service, as they ſay: Beſides all this, it is manifeſt by their uſuall pleading & preaching thereof without reproofe: whereby they do plentifully declare to the world, if they will beleeve them (and by their ſubtill ſophiſtrie have alſo Rumbled ſome of the ſincere weake ones therein) that the Goſpell *Sabbath* is no more Morrall or otherwaies a holy day, by divine authority, but by their making as aforeſaid: which being held alterable: and ſoe being made holy by them or any other (though a true Church) is an Idoll, *Exod* 20.8. 1 *King*. 12.32.33. there being noe warrant of the word, neither preſcept nor preſident, that can be produced for ſuch a deſolating abominating practiſe, as to nullifie the Lords own day, or to deifie any other day, wheron men ought to work *Exod* 20.9. it being the onely prerogative of God, and beyond all mans power, who are plainely and powerfully forbidden to make any thing, or time holy: but take what God by his word hath made holy, ſanctified and ſet a part for his ſervice, by his revealed will in his Word, as aforeſaid. And that this our Goſpell and ancient obſerved Sabbath day (not the ceremonial Sabbaths *Col*. 2.16.) is ſtill, as ever morally a bleſt and ſanctified, holy joy-reſt-day of God, for his Sonnes and our Sauiours triumph in the great worke of our Redemption, or new Creation: and that it is ſimpathetically and endutiedly obſervable to the Saints ſtill, I dare not doubt, nor cannot, for what I ever yet, either ſaw, or heard, by any antiſabbatarian Prelate or perſon.

And though it be objected, that in the New Teſtament there is but little proofe, by litterall Texts by this our Goſpel Sabbath day, neither any proofe for the breach thereof. I anſwer, firſt for reproofe their needed none, it was ſo zealouſly and conſcionably obſerved: but for proofe, it being ſufficiently grounded, firſt in the Old Teſtament, by God in the Creation, in *Moſes* and the Prophets, and alſo by Chriſt and his Apoſtles, and the exmplary obſervance thereof in both thoſe

ſtates

ſtates and times, which were then by their inſtituting officers informed by word more fully therein: Which Sabbath, with divers other ordinances of Chriſt, as *Baptiſme*, with the order of all adminiſtrations (now ſo much queſtioned) were powerfully and ſubſtantially inſtituted, in the Apoſtolicall primitive Churches, and they eſtabliſhed therein, whoſe examplary practiſe might therefore be ſufficient for the ſincere eſtabliſhment, which ordinances of God being before the beginning and Apoſtacie of Antichriſt, ever without queſtion, that wee read of in Scriptures, or others that I know of, generally and traditionally received, and conſcionably obſerved by the Apoſtolicall Primitive Churches; therefore needed not ſo large a record of proofe, or reproofe: for as the Apoſtle ſaith, *Iohn* 21. 25. *Act.* 1. 23. *If all things were written that were done and ſpoken, the world could not containe the Bookes*: wherefore theſe, as other things of practiſe have beene received traditionally: as 2 *Theſſ.* 2. 15. 2 *Tim.* 2 2. For though the Scriptures ſet forth all things and matters of *faith* to ſalvation, ſubſtantially, yet not circumſtantially, of all things which doe appertaine to the Kingdome of God, but briefly for the reaſons aboveſaid, elſe the Goſpel could not be a myſtery, as 1 *Tim.* 3. 16. *Col.* 1. 26. And for the Sabbath, both our Saviour himſelfe, *Mat.* 24. 20. and the Apoſtle *Iohn*, *Rev.* 1. 10. teſtifie of the practiſe thereof, the Apoſtle being then in the ſpirituall devotion and gracious extaſie, requiſite for the ſanctification of the Lords holy day; Chriſt then and therefore ſhewed him that admirable prophecie of the *Revelation*: which holy day and *Iohns* ſo uſing it, is therefore there ſo diſtinctly expreſſed: And our Saviours teaching and telling his Diſciples things to come, and to be done, ſheweth there, that the Goſpel ‡ Sabbath day, was by them, (after the fulfilling of thoſe ſeverall things there propheſied, and long after the aboliſhment of the Legall Sabbath) carefully and conſcionably to be obſerved and kept, *Mat.* 24. 20. which amongſt them both in Chriſts and the Apoſtles times, was ſo ſympathetically obſerved, that we read of no reproofe thereof, (which ſympathy and ſincerity by the ſmoaky ſmother of the bottomleſſe Pit, is in this particular and many other, too much loſt and obſcured amongſt us) for in thoſe primitive and purer Times, we finde their conſcionable walking, and carefull keeping of this our Goſpel *Sabbath*, which if it were the ſubject (and not too tedious and long for this place and occaſion) might be more fully amplified and proved, which

‡ *Our Sabbath Gods Ordinance in the Goſpel.*

which for the preſent I ſhall omit, and onely point you to the conſideration of theſe Texts of Scripture following, *Luk.* 24. 1. to 49. with its like in the other Evangeliſt, *Act.* 20. 7. to 12. with *verſ.* 6. ſaying that he was at *Troas* ſeven dayes before hee adminiſtred the Sacrament, becauſe the Lords day was not in them, 1 *Cor.* 16. 2. alſo *Ioh.* 20. 19. to 25. and 26. to 31. *Act.* 2. 1. to 22. with *Levit.* 23. 10. to 16. which prove that the gifts of Tongues, and Propheſie, and *Peters* preaching to the converſion of 3000. ſoules, was on the Lords day; which places prove the now obſerved Sabbath day; and alſo the Congregationall eccleſiaſticall exerciſings, and enjoying of Gods inſtituted Ordinances, and Church worſhip thereon onely; which as it is, ſo alſo was tyed to an inſtituted time, and that of God, as is likewiſe plaine, *Numb.* 28. 2. &c. 2 *Chron.* 31. 3. *Lev.* 23. 37. 39. and never alterable, but by the ſpecial & immediate commiſſion of God by his Prophets, as 2 *Chron.* 29. 25. And for any other liberty which the oppoſers can prove for the contrary practiſe thereof under the Goſpel (either to alter the Lords day, or exerciſe any part of worſhip on any other day) to me is very vaine and empty: And doe likewiſe beleeve that their putting downe, and off, *Gods* holineſſe of his day, is Sacrilegious deſolation, *Rev.* 2. 22. And their putting up themſelves, and on, their owne holineſſe, on that day, or any other, makes it an Idoll, and themſelves Idolators, which is abomination, *Dan.* 9. 26, 27. Yea, although it be the very ſame day of Gods appointing, yet now not ſo, by, and to them, and conſequently by all that then and there joyne * with them; becauſe Gods holineſſe of the day is by them abrogated, by holding and making it alterable by them, to any other day; though for the preſent (as ſome ſubtilly ſay and write) it is by them (*the Church*) thought to be the beſt and fitteſt time, and therefore to be ſo eſteemed and obſerved: therefore have alſo tollerated Gods inſtituted Ordinances, to be exerciſed out of his inſtituted time, on the weeke dayes.

* *Which all hearers doe.*

Thus have they for their will, by the might of their power, and for the honour of their Hyerarchy, as is propheſied of them, *Dan.* 4. 27. ſpake great things againſt the moſt High, thinking that they may change times and Lawes, *Dan.* 7. 25. 2 *Theſſ.* 2. 4. wherefore they having (more preſumptuouſly then any of their predeceſſors the Popes before them) thus diſchurched and unconſecrated Gods day; and on the contrary, churched and conſecrated that day for their owne divine

worſhip

worship, as did *Ieroboam* of old, 1 *King.* 12. 32,33. wherefore those whomsoever that joyne with them therein and thereon, are alike transgressors, and alike lyable to the the same punishment, one as another, as *vers.* 30. Wherefore then as you would avoid the wrath of *God*, and the judgements that have beene formerly manifested on Sabbath-breakers; remember for hereafter that you presume not on *Gods* Prerogative, whose onely peculiar it is to appoint the *Time*, *Place*, *Persons*, *Maintenance*, and *meanes* of his owne worship and service; all other whatever man shall devise for, and besides the same, is in *Gods* account, done to, and for our selves, as *Hos.* 10. 11. *Zech.* 7. 5, 7. and so abominable, *Lev.* 19. 3. to 37. because of mans invention, which herein is treason, and in the highest degree derogatory to Gods glory, as *Ier.* 16. 11, 20, 21. some of which sorts was, and is all Idolatry: and this Antichristian mystery of iniquity especially, *Rev.* 17. 4, 5. 2 *Thes.* 2. 4. where hee is termed that usurper over all Gods Deputies, and their proper deputations of Gods honouring by his blessing and sanctifying; and therefore over this his first sanctified *Ordinance; ever since exceedingly dignified by his precepts and his Saints practise.

* *The Sabbath.*

This is the Fifth Antichristian drunken draft, *whereby the Whores guests have so intoxicated their heads, that they now regard no Time for the performance of duty in Gods appointed publicke Service, but their owne drunken humours.*

My sixth reason and ground against *Hearing* in the publicke Assemblies of our Land, is in regard of the *Meanes* of their worship and service, which is properly their *English Masse*, or *Service Booke*, wherein is contained all their divine inventions, or ecclesiasticall administrations, both for matter and manner of their publike worship; but by the best, and most, now knowne to be an Idoll, as their owne former Parliament Petitions both against it, and the whole state of their * Church) doe at large declare, which comes not so properly within the compasse of this my present occasion, because it is by you (and such semi-repentants and reformists, to whom this is chiefely intended) protested against, and that you partake not therewith; yet thus much I conceive necessary to shew that

* *If then false, now worse.*

you doe also by your hearing there, uphold and acknowledge that old Idoll consequently, as doe all of them still; yea even their best Ministers (as they call them) who pray, and petition to Parliaments to be reformed, but doe not reforme themselves; whose hypocrisie herein is most hurtfull, but least mistrustfull: who in the first place I shall apparently prove to prop and uphold the *English Masse*, or *Service Booke*, so much by them disclaimed sometimes. First, by their oath at their admission into office, they doe all of them, (the best as the worst) solemnly sweare on their knees, that they will be conformable to the Church of *England*, both in government and worship, that is already or shall be hereafter established; so by this oath, their service Booke containing their worship, is chiefly intended; which, with all their devised Discipline, false Doctrine, innovations and inventions, more then a good many, are thereby approved, (as it is by the ignorant beleeved) to be good, and according to Gods Word, when as they know they are nothing lesse. For as by that oath, they are made officers in that state, so thereby they are bound to uphold all therein, by their best endeavours, even this false meanes of worship their *Masse Booke*, which they justifie both by their owne practise, and the peoples; who in this particular they labour to keepe blind-fold all they can, that they behold not their halting, but may all help to their maintaining; untill by a Parliament (the arme of flesh) they be by Lawes inforced to be reformed. And as they are all manifest Masse-mongers, and Service-saying Priests by profession, when as they according to their office and oath, doe sweare to be conformable to the said Service of the Church of *England*, though they should never doe it; so are they also by their obedient and dutifull doing of it, and that devoutly reading over and over againe, that their devised divine Service, and stinted number of prayers, which lame sacrifice they are not asshamed to offer to *God* in his * publicke worship, though they be in their private devotion. And thus all of them (by vertue of that oath, and before the Bishop breath the Holy Ghost upon them) must doe themselves, or by their Substitutes and Servants, their journey men Priests, before they may preach the Word, else they are forsworne.

* *See your reward*, Mal. 1. 7. 8. 14.

And now who is so blinde and will not see, whether this be not truth, and whose servants those best Priests be: for though a necessity be laid upon the Ministers of Christ, to preach the Gospel

Gospel freely, 1 *Cor.* 9.10. yet those Service-sayers, and sworn servants to the Beast, may not, no longer then their Priest-makers the Prelates will permit; for the powerfullest preaching of the Gospel of *Iesus Christ*, is by them made but a circumstantial thing, to their divine Service (as they call it) which is enjoyned all of necessity, and their preaching but a liberty, (yea not a * liberty if it be not liked) & so of lesse consequence by those Chemerims; for that to which the preaching of the Gospel must give place, is of most consequence; but the saying or singing of service in some part, and observance of certaine Ceremonies, is first urged, and to be observed, therefore that is most necessarie, and who (that will) sees not that it is by them so made: for besides this their devised service (a bigger Idoll then that of *Nebuchadnezar Dan.* 3.1.) they admit of preaching, onely the better to please the People, as did *Nebuchadnezars* musicke *ver.* 5.7. that soe simple People may come and continue there, and be the better bewitched therewith to fall downe before the Idolls of *Antichrist*: which poor People (according to their Ecclesiasticall education) like they of *Samaria*, *Act.* 8.9. who were bewitched with the sorceries of *Simon*, and so doated thereon, that they thought it the great power of God, as *vers.* 10. even so these, because they have preaching, and some truths there taught: and as did those subtill sophisters, the false Apostles, 2 *Cor.* 11.13,15. (more rightfully then your best Preachers) who to please the people the Jewes, *Gal.* 4.9.21. taught (as well as your best Preachers) but mingled with the Gospel, Circumcision and the Ceremoniall Law, as *ch.* 5.1. to 4. *Phil.* 3.2,3. and so bewitched the people therewith, only to avoid the Crosse of Christ, *Gal.* 5.11. & 6.12. and that they might glory in their flesh, *v.* 13. And is it not so with these (even the best) Preachers of our times (and worse too) for Circumcision, and the Ceremoniall Law, were once the Ordinance of God, and so was the false Apostles Office, who preached in a true Church, though they were not sent by Christ, and not so discernible to the people, as these false Officers, and false Doctrines are, and all in a false Church: And the greatest plea these greatest Preachers have, for their dissembling, and so slavishly submitting to the man of sinne, is, because that thereby they may have * liberty to preach, else say they, our mouthes must be stopt, and then how shall the people be converted? shall the poore people perish? A poore shift, and hath God such glory by,

* *Witnesse all the silenc'd Ministers.*

* *Or else get a Benefice.*

and need of your preaching, or your ſelves of *maintaining*? let all looke on your voluptuous living, your dainty dyet, your rich habit, your curious dwellings, large Benefices, and beloved liberties, and they ſhall ſeldome ſee them ſold at ſo deare a rate as the Apoſtle ſetteth upon the priviledges of preaching and enjoying the * purity of Gods Ordinances in his owne order of the Goſpel, *Act.* 20. 23, 24. *Phil.* 1. 29. 2 *Tim.* 3. 12. whereby you might bring more glory to *God*, and light to the people, then by your preaching by your falſe office, in a falſe ſtate, to unfit people, in that condition you build and uphold them in: And as for their converſion of ſoules (whereby they ſo brag) all may ſee how true it is, if they do but conſider their Church ſtate, how falſe it is, both wherein, and whereunto they are converted; and likewiſe the preaching how little it profiteth. And as for *Converſion*, which they * call the ſeale of their Miniſtery, from the 1 *Cor.* 9. 1, 2. it is not there meant, neither will it ſerve their turne, but to prove them Apoſtles (which they dare not affirme) and to conſtitute Churches, Church-ſtates, the offices, and orderly uſe of all Eccleſiaſticall Ordinances: theſe foure were the ſeale of *Pauls* Apoſtleſhip which he there claimeth of the *Corinthians*. And ſince the Apoſtles time neither ordination of Officers, nor converſion of ſoules, was tyed to a Miniſtry (eſpecially in a falſe Church) And for * *Converſion* of ſoules, it's tyed properly to the ſpirit, by the word in the mouth of any, *Act.* 11. 19, 21. and as our Saviour teacheth, *Iob.* 3. 8. *Iſa.* 55. 10, 11. *Pſal.* 19. 7, 8. 1 *Iob.* 3. 8. 1 *Pet.* 1. 23, 25. *Iam.* 5. 19, 20. and 1. 18. 21. whereunto converſion ought to be attributed as the proper effect thereof in a true Church, *Pſal.* 87. 4. (as the Lord counteth Converts) and of the Miniſtry to feed the Flocke, who are or ought to be before converted, *Act.* 20. 18. *Iam.* 5. 2. But we ſe the clean contrary confuſed courſe amongſt this their Miniſtry; for inſtead of *ſeparating* them converted, & ſaving them from the froward generation, *Act.* 2. 40. they flatter them and build up all there, in which condition they all continue and content themſelves *Ier.* 5. 31. whereas the Apoſtle 1 *Iob.* 3. 3. ſaith, he that hath this hope in him (or is converted) * purifieth himſelfe, as he is pure, and cleanſeth himſelfe from all filthineſſe of fleſh and ſpirit, 2 *Cor.* 7. 1. *Pſal.* 119. 32. And if the beſt of them, even as the worſt, be in ſo bad a condition, even blind guides of the blind, why ſhould not you, and wee, whom the Lord hath ſhewed them ſo to be, be likewiſe perſwaded to be wholly ſeparated, and

* *Suffering for it.*

* *Their private interpretation.*

* *Converſion whereby.*

* *Pure worſhip.*

and let them alone, as our Saviour saith, *Mat.* 15 4. Yet doe I desire from my soule, that some of them whom I know, and hope well of (who seeme to be sincere) would examine themselves seriously herein, and know; and now in time like *Israels* * *Levites*, leave their Benefices, and possessions, and bring their best abilities to the worke of the Lord, in his owne way of truth, and so deale faithfully for their owne soules, and thousands that doe dotingly depend upon them. I know that this is a hard saying, but O beloved take heed of dissembling, and that with the Lord, who is the searcher of the heart, *Ier.* 17. 9, 10. *Psal.* 44. 20, 21. looke to your hearts in this particular especially, and consider of that saying of the Apostle, *Rom.* 3. 8. *Why doe we not evill that good may come thereof?* For if this your preaching be so, (as at the best it is) hee saith that your damnation is just, and is worthy of a sharpe reproofe in the best, *Gal.* 2. 11. to 14. wherefore as I consider your condition, so have I in love told you the truth as I conceive, earnestly desiring you to discharge a good conscience herein, both towards God and man, as the Apostle commandeth, 1 *Tim.* 1. 5, 19. 1 *Ioh.* 3. 19, 21. But to be briefe, and to returne to you my friend in the faith, though not in the fellowship of the Gospel, let us see, how you also helpe to uphold, and make up this their *Masse* of Idolatry, their *English Maße*, or *Service Booke*, for as wee have found their best Ministers to be upholders of, and partakers in this their read-said-Service, the *Masse Booke*, the proper meanes of Gods worship, so you the best and greatest * professors, will also one day, I doubt, be found deepe transgressors therein, as they, and those who simply and directly doe adore that written rotten old Idoll; For to them which know not your judgement, and doe see you at their worship in their Idoll Temples, at their Idoll time, though you come but to *Heare the word* (as you say) yet they not knowing so much, are by your example encouraged to eate up all they having as good a stomacke to one part of that unsavoury sacrifice, as another; though you picke a bit thereof as your incontinent queasie stomacke will serve you. And likewise to the better ort of professors which know your persons, and judgement, and see your practise therein: to them you teach first to make schisme in the Church, by partaking in one part of Church worship, and not in another; and likewise thereby you justifie their standing there, both for Church-state, Ministry, and administrations, whereof you then partake as much

* 2 *Chron.* 11. 14.

* *Luk.* 12. 7. 8.

as any of them, as it hath been before proved, and shewed to be a fearefull sinne, 2 *Cor.* 8. *ch.* and *Rom.* 14. *ch.* especially in you, *Rom.* 1. 24. whereupon the weake being more confident (though too indifferent in Religion) doe depend; for whose sakes, and that it so much concerneth this our Country, who generally and traditionally walke in a course of Christianity, yet is meere Idolatry: I shall adde one Caveat more for its discovery, and remedy; for alas, is it not pitty, as the Lord said to *Iona.* 4. 10, 11. to see that there is even in such a Citie and Kingdome as this, more then sixe score thousand persons, that know not their right hand from their left in Religion; for our Land is too *Laodicea* like, and our age so indifferent, that if they have any profession, or forme of Religion, it * troubleth them not, whether they worship God truely by his Word, or falsely with the world. And though they cannot give a reason or grounded answer by the warrant of the Word, for what they doe; yet they can presently say slightingly, ô such a thing is of *indifferencie, or a liberty*: And this sophistry hath been the common bane of tha Scriptures authority, whereby the Prelates have brought in every *Ceremonie*; whereas in deed and in truth, it is altogether contrary: For in the worship and service of God, nothing is simply indifferent in the use, but is either good or evill; according to the hindrance or furtherance it affordeth to the maine, else it is vaine; and vanity, even as in naturall and civill things and actions, it is evill: so is it in matters of Religion chiefly, even the taking of *Gods* Name in vaine; for all things therein must be done decently and orderly, as 1 *Cor.* 14, 26, 40. therefore not of liberty or indifferencie, but of absolute necessity, for the advancement of Gods glory, if in Gods Worship and service, else it is vanity. Wherefore then let none doat of indifferencie of things therein; for if they cannot approve their practise by the Word to be good, let them in the feare of God condemne it for evill, *for what is not of faith is sinne*, *Rom.* 14. 23. For although those things and actions be right and true, which persons performe in Gods Worship (yea a Church it selfe) yet if they perceive and understand them not so to be, by the rule of Gods Word, as *Ioh.* 5. 39. *Pro.* 19. 2. it is to them as vaine, if (I say) they beleeve upon others affirmations, perswasions, as 1 *King.* 13. 18, 19. or threatnings, or any meanes whatsoever, by any person or persons whomsoever, as *Iam.* 2. to 10. *Pro.* 28. 21. *Ier.* 9. 13, 14. Wherefore then let all to the Law, and to the Testimony, that perfect patterne and rule of righteousnesse,

* *How few doe separate.*

ouſneſſe, *Pſal.* 19.7,10. 2 *Tim.* 3.15,16. *Iam.* 1.25. whereby at the laſt and great day of account, we muſt all be tryed; not only for theſe great and weighty matters of Gods worſhip and ſervice, but alſo for every of our thoughts words, and actions that we have done in the fleſh, 2 *Cor.* 5.10. *Rom.* 14.12. and will it ſerve your turne, or ſtand you in any ſtead then to ſay, ô ſuch a Pope, or Prelate, ſuch a Counſell, Church, or people did ſo, ſaid ſo, and commanded ſo: ô no, God never gave them (as ſome preſumptuouſly aſſume) that abſoluteneſſe * of authority, nor undoubted infallibility, *Rev.* 13.2,4,11. but muſt themſelves, at that generall aſſize, make anſwer for themſelves, and ſhall not prevaile with that uncorrupted righteous Judge, neither for themſelves, nor their favourites, by flattery, nor feare, *Pſa.* 49.6,8. then what will availe the peoples Popiſh plea Ignoramus? ſith the Apoſtle ſaith, 2 *Theſ.* 1.8. that the Lord Jeſus will come in flaming fire, rendring vengeance to thoſe that know not God, and obey not the Goſpel of his truth, as *ch.* 2.10. Wherefore then let none dare to breake any order, or Ordinance of Chriſt, *Mat.* 5.19. and ſlightingly ſay of his worſhip, it is indifferent, as the manner of too many is, but learne to feare before the Higheſt, as *Iſa.* 57.15. *Hab.* 1.13. whoſe eyes are pure, and cannot abide any iniquity, eſpecially that of Idolatry, * And now to you again who are more judicious, & ſeem to love the *Lord Ieſus Chriſt*, and look for life and ſalvation by him, I ſay, and earneſtly deſire you, that you be ruled by him, and in theſe weighty matters of his worſhip you be obedient to him, * And ſeeing you profeſſe the feare of the *Lord*, and deſire (as you ſay) truly to ſerve him according to his word, and to forſake every falſe way, which that you may do, I ſhall endevour to direct you, to diſcerne of things that differ, leſt that any of thoſe who profeſſe order in Religion, ſhould by extreames run into confuſion; wherefore take notice, and remember this one particular therein, that the worſhip and ſervice of God in his inſtituted ordinances, are of great conſequence: eſpecially thoſe which are of an inſtituted nature, & meerly immediate as the Sacraments are, & muſt therfore have an inſtiriituted order, (*i.e.* an inſtituted Officer) for their adminiſtratiõ, as page 5. For *Samuel* being prieſt, might do al that *Saul* did when he was king * but *Saul* might not do one actiõ belonging to the Prieſthood. The reſt of *Gods* Ordinances which are parts of inſtituted worſhip (as *teaching*, *praying*, *ruling*) are all of a morall nature, & are or may therfore both perſonally our, & by a membral right

* The two hornes of the Beaſt.

* *Iſa.* 42.8.

1 *Ioh.* 5.2,3. *Rom.* 6.16. *Act.* 3.22,23.

* 1 *Sam.* 7.6, 15,17.

* *Sam.* 18.8, to 15. 1 *Cron.* 15.2.

be *Num.* 16.

be exercised in the Church, by propheſie; as alſo elect, and ordaine their owne officers, *Act* 6.3. and 14.23. and 1.15. to the end; yet as theſe are perſonall (as in private) and membrall (as ſtative in the Church:) ſo they are * all inſtitutive, (as officiall) and immediate; and may not therefore admit of mans invention, or naturall reaſon, what this worſhip ſhould bee, *Rom.* 1.22. but muſt take what God hath made, what ever it be, *Exod.* 20.4. For the inſtituted worſhip and ſervice of God is not grounded nor taught in Nature, as it is inſtituted in the Churches; neither can a naturall man diſcerne the ſame with all humane helpes; what, and how it ſhould be: And in this ſence onely, all humane arts (though otherwayes never ſo * excellent, for the expoſition of Scripture, and in all matters of Religion) all Philoſophy, (that is naturall underſtanding and reaſon) are vaine, pernitious, and prohibited, *Col.* 2.8, 18. for erecting of inſtituted worſhip onely, and no otherwayes; wherefore to avoid another extreame, confuſion, late preſumption and falſe affirmation, lately publiſhed (but not by the approbation or conſent of any true Church, or perſon who knew what ſpirit they were of,) which is, that the *Spirits teaching is ſufficient, without the helpe of humane learning*: wherefore I would have you, and all Gods people beware, and ſpy out this falſe ſpirit, whereby is confounded all the degrees both of the ſpirit of gifts, the Spirit of grace, and that immediate divine infallible Spirit, whereby the Apoſtles of Chriſt (being of his Privie Councell) were guided, who thereby knew the whole counſell of God, *Act.* 20.27. and that without the need of the Word, or any humane helpe beſides being converſant with Chriſt 40. dayes, they were taught and inſtructed in all things, for the true underſtanding, and teaching of Gods mind, concerning the Goſpel, *Act.* 1.2,3. 1 *Cor.* 2.16. and 14.37. which way of teaching and learning none ever ſince had, or can expect, as 1 *Cor.* 4.9. but are tyed to Gods will, already, and ſufficiently revealed in his *Word*: by which immortall ſeed of the *Word* all are now begotten and taught, (either by reading or hearing it read) and thereby muſt walke, and take heed, as unto a light ſhining in darke places, 2 *Pet.* 1.19. *And if any ſpeake not according to this* Word, *it is becauſe there is no light in them, Iſa.* 8.20. *Pſal.* 119.105. &c. For this Word and will of God is left a perfect and ſufficient rule for ſalvation, through Faith in Chriſt Jeſus, 2 *Tim.* 3.15,17. without any further immediate revelation or inſpiration; which then (for divers reaſons) the Apoſtles

* *Worship of an Inſtituted nature.*

* *Conſider this all you who are contrary minded*

Apostles and privie Counsellors of Christ had, being onely peculiar and useful to them, (and the Churches for a time) for instituting, planting, foundation laying, and for confirming of the Gospel, 1 *Cor.*3.10,11. *Ephes.*2.20. 2 *Pet.*1.19, 21. *Heb.*2.3,4 *Gal.*3.5. yet for the divulging and teaching the same *Word* unto others, *Humane Learning* and all naturall helps, was, and is requisite, which Christ had, and the Apostles that wanted, were supplyed by the Holy Ghost, *Act* 2.4. 1 *Cor.*14.18. and therefore of God, and not from the Devill, as the author of that Book affirmeth; and that other Treatise of *N. E.* And that the onely meanes appointed for Information of the Churches now, is the *word*, we may see 2 *Tim.*2.2. which *word*, (and not *Spirit*) they were to deliver to faithfull men, who were also by *word* to teach others distinctively, and not instinctiuely by that supposed *Spirit*, which the Author affirmeth, for in that sence he quoteth *Heb.*8.9. to 13. 1 *Ioh.*2.27. *Ioh.*14. 26. 1 *Cor.*2.15. which was peculier to the Apostles *Ephes.*3. 4.5. for in those texts as 1 *Cor.*2.12. *Now we have received, not the Spirit which is of the World, but the Spirit which is of God*, hee speaketh of himselfe, and the other Apostles, in a transcendent manner as *ver.*15. and not of the Church. But (as he) so if any shall say he hath the *Spirit* of grace and guiftes, how shall we or any, know it to be true or false, which he saith? seeing he abolisheth *Learning* the meanes thereunto, which is the knowledge and understanding of the literall words; and so the meaning of the Scriptures or word whereby the spirits must bee tryed, as 1 *Ioh.*4.1. 2 *Tim.*3.16. *Ioh* 5.39. *Isa.*8.20. and not one * false spirit by another: which literall words, none can know naturally, nor teach instinctively (for being borne deafe they must needs be dumbe) but by being taught humanely: And for *Tongues and Humane Arts*, which are not onely lawfull but all are necessitated to have the use of them in some measure, others more excellently, which is acquisite by study, and most usefull in Divinity: for if any understanding and truely, or ignorantly, and subtilly say, that the Bible is not according to the Originall *Hebrew* or *Greeke* (which cannot be corrupted) can he or any know the truth or falsehood thereof by his spirit? or must he not either be silent, or else seeke to some other humanely learned therein to finde the truth thereof (how then is the Church compleat in her selfe) except they must beleeve his bare affirmation, of immediate revelation for it, or any other Doctrine; which were it the onely meanes of know-

* *He then could not be confuted.*

ledge to ſalvation, now how various and uncertaine would it be! how many millions of mens ſpirits ſhould we have? that tenent of the Church of *Rome* were better, *Beleeve as the Church beleeves*, for there were ſome foundation to finde and build our faith upon, but the other a fancie: Wherefore all Gods people are to take heed of this *Heretical boaſted Spirit*, and to examine thoſe lyars, that ſay they are Apoſtles (that is inſtinctive teachers) and are not, as *Rev.* 2.2,3. For if this falſe Apoſtolicall Spirit, had beene as carefully kept out of all Churches, as that of *Epheſus*, Antichriſt had never riſen ſo high, as to clame ſucceſſion, and infallible information in all truth, and Doctrine of Faith, and worſhip, which onely the Apoſtles of Chriſt (for the reaſons aforeſaid) had; yea, they had a further gift, of giving this gift unto others, as *Act.* 8.17, 18. and 19.6. 2 *Tim.* 1.6. which hee, or others may ſo well * claime, as the other, and as well as the Apoſtolicall, Prelaticall, proud Papall ſpirits of our times, who yet could never doe it, though they and their Antichriſtian Anceſtours have, and ſtill doe attempt the ſame, in making of every one of their Prieſts, by their breathing, and laying their hands on them; ſaying, *Receive thou the Holy Ghoſt*; who are ever after reputed ſpirituall men, and not before; And therefore (or for what elſe) doe they ſo ſcorne the like and better gifts and abilities in others, to preach the Word as the Authour of that Booke whom ſome of them ſubtilly and ſuddenly ſet a worke thereon, ſeeking (as they doe daily our reproach) like the falſe Apoſtles, of *Paul*, which was to him a great prick in the fleſh, as 2 *Cor.* 10.10. and 11.21. and 12. 7,8. but we hope (as hee) that *Gods* Grace will be a ſufficient ſupport to us, and the greater glory to our God, as *verſ.* 9. And as the Prieſts did put him upon, and have preſſed out this point from him: I ſhall leave them to lay this dangerous *Spirit* that themſelves have raiſed: wiſhing all true worſhippers to beware of this falſe Antichriſtian perſonall Spirit: For as it was the Worke-man of the myſtery of iniquitie (the ſtative Antichriſt) which the Apoſtle *John* ſo much diſcovereth and condemneth: then working in, and ſince running through all Religions, true and falſe hitherto it hath beene as the Soule onely, but now beginneth, by the pulſe of this *Spirit* (ſo peremptorily manifeſted) to worke it a Body likewiſe, which (as our Saviour hath long ſince

* *If he had that Spirit, he was very uncharitable if he gave it to none.*

since said should) wee may shortly looke, to come to passe, *Matth.* 24. 24. But as our Saviour then, so I now say, *Beleeve them not*, vers. 26.

And as this *Spirit* hath beene the life of all false and erroneous Religions; so it is like to be still a disturber of the true: wherefore I have enlarged my selfe a little the more herein: because (as I conceive) it is like to bee a worse and more dangerous disease amongst Gods people, then the Antichristian false order of Worship, which is easier discerned, being an object of the eye, then the other being seated in the heart; and so well pleasing and befitting the qualification of the most, and those many times well gifted, as the Authour of that Booke, the scope whereof (in a word) maketh Religion (Familistically whereof it is full) to consist of a Soule without a Body, making it all instinctive or spirituall: whereby (instead of reproofe of the Antichristian Authoritive abuse of *Humane Learning* and all use of Heathen Schollership, and Authours, as helpes to prove and erect any point of Faith or part of Instituted Worship) hee maketh the Cure a worse Maladie then the Disease. And because this Instituted Worship of God, is not grounded nor taught in nature, as it is instituted: neither can a Naturall man invent nor discerne the same, with all humane helpes, but as he is spiritually informed from the Word, as aforesaid: And because by Nature, all men will be worshippers of God, *Rom.* 1. 21, 22. though in a * naturall estate (as *Adam* in his created condition, 1 *Cor.* 15. 45, 47. where onely hee was perfect, but knew not the nature of an instituted or heavenly Estate (which was proposed unto him upon condition, which hee accepted) and therefore fell therein, For hee could not fall in his perfect Creation: therefore is it the reason and ground (as of *Adams* Fall) so of all Idolatry and iniquity, *Rom.* 1. 26. to the end: For as among the divers sorts and kindes of Idolatry, and Idolators, they all acknowledge God, the same Deitie, *Exod.* 32. 5. *Act.* 7 40. and 17. 23. *Rom.* 1. 19, 21. though after divers manners, as *vers.* 23. yet the best that ever they could imagine or devise: So is it likewise under the Gospell, with all who misse that patterne of wholesome words, 2 *Tim.* 1. 13. *Heb.* 8. 5, 6. either for matter or manner, and without the warrant

* Adam his created condition and fall.

thereof, build thereon their owne devices, 1 *Cor.* 3. 12, 13. *Mat.* 15.8.9. especially that divelliſh device, and Antichriſtian great deluſion, which hath ſo long deceived the Nations, and with-holden the truth in unrighteouſneſſe, *Rom.* 1.18. and ſtill worketh in the children of diſobedience: I mean the Roman Papacie with its Antichriſtian Hirarchy, their ſpirituall Prieſthood; that rebellious and oppoſite ſtate to Chriſt, 2 *Theſſ.* 2.4. that falſer of Chriſt, *Rev.* 13.11. *Dan.* 11. 21. to 36. and 8. 8. to 14. his Church, 2 *Theſſ.* 2.4. *Rev.* 2.9. his Miniſtery, 2 *Cor.* 11.14,15. 1 *Ioh.* 4.1. 2 *Iah.* 7. elſe could it not be ſo ſtrong a deluſion as it is, and was propheſied of, *Iſa.* 62.2. 2 *Theſſ* 2.11. *Dan.* 12. 10. *Rom.* 13. 8, 16, 17. for as this old impoſter Antichriſt at the firſt did riſe in the Church of Chriſt, as it was fore-told, *Act.* 20. 29. 1 *Ioh.* 2.19. and thruſt himſelfe into the wedding Feaſt of his Churches, according to the parable, *Mat.* 22. 11. ſo doth this ſubtill ſophiſter ſtill in his inſtruments, by the thread-bare garment of devotion, and ſhew of godlineſſe, colourably cover themſelves with Chriſtianity, though indeed they doe deny the power thereof, as 2 *Tim.* 3. 1, 5. 1 *Tim.* 4. 1, 2. and Chriſt to be come in the fleſh, 1 *Ioh.* 4. 3. that is to be the onely Lord and Law-giver to his Churches and people, *Col.* 2. 18, 19. and this is the greateſt Idolatry that ever was, *Rev.* 17.1, 2. but I hope this proſperous Parliament will pull the Prelates the unbidden Biſhops out of the Wedding Feaſt of our wealthy Kingdome; are they not already ſpeechleſſe, ſo would they be liveleſſe, if the Houſe were not heartleſſe. But fearing to be tedious, and too long from the matter, which is the *Maſſe*, and ſo bad, that it may be you deſire to heare no more on it; wherefore I ſhall conclude with a generall caution, to all the Churches of the *Separation*, and to all that love the Lord Jeſus Chriſt in ſincerity, deſiring, to flye from Idolatry: That they come not under any humane or Antichriſtian ſpirituall inſtitution; becauſe that they as Gods, knowing good and evill, *Gen.* 3. 5. have preſumed upon Gods peculiar Prerogative, as *verſ.* 22. to appoint him a worſhip, which is forbidden fruit, and that upon the paine of death, as *verſ.* 3. whatſoever it be therein, if of mans invention it is abomination, *Exod.* 20.4. *Deut.* 7.25,26. O then you true worſhippers, and Churches of Chriſt, looke to it, leſt you as *Iſrael* of old, *Ioſ.* 7.1. through neglect of watchfulneſſe, permit any *Achan* to partake of their inſtitutions, the *execrable and excommunicate thing*; and ſo become all alike tranſgreſſors there-

They are not Parliament proofe.

in

to, as verſ. 11, 12. 1 Cor. 5. 6. Heb. 12. 15. And who knowes but for neglect hereof, is the maine cauſe why the *Iſrael* of God have ſo long turned their backes upon their enemies, verſ. 8. wherefore now at the laſt looke to it: up therefore and put the execrable thing (of *Hearing* or *Preaching*, or any other partaking of Antichriſts inſtitutions) from among you, whomſoever it be; for the charge and care is committed to you (as to *Iſrael* of old) for the cure, or cutting off of ſinne, and ſinners, *Mat.* 18. 15, 17. 1 *Cor.* 5. leſt therefore by neglecting *Chriſts* Lawes, you be not onely haters of your Brothers ſoules, as *Lev.* 19. 17. but alſo forfeit your ſtate and Charter to your King Chriſt Jeſus, as *Rev.* 2. 22, 23. Looke to it I ſay then, and labour for the preſervation of the peace, and purity of your communion, *Heb* 12. 15, 16, 28, 29. Likewiſe beſides theſe *Hearers* extravagant wanderers, and followers of the formall flockes of Chriſts Companions, *Cant.* 1. 6. or other partakers of Antichriſts inſtitutions: There is another ſort of new fangled opinioniſts, who are the domeſticke diſturbers and troublers of *Iſrael* and *Sions* peace, *Cant.* 2. 15. theſe are unſound and unſtable in the truth, who are onely conſtant in unconſtancie, and carried away with every wind of Doctrine, by ſuch as lye in wait to deceive: Theſe innovators if they cannot leven and draw all others after them, then upon the leaſt oppoſition or no juſt occaſion, being brought by light affection they are loſt by the like paſſion; and never ſtay, or like long any communion nor quietly keep their habitation: Theſe are they that doe diſ-ſeparate themſelves from Churches, *Iud.* 19, wherefore marke ſuch who cauſe diviſions and diſſentions, and let them be timely cut off that trouble you, *Gal.* 5. 12. for their falſe doctrines will fret like a Canker: Wherefore be carefull of your communion, and couragious for the Faith; and in theſe dangerous times, drinke no longer water, but take a little wine, for I feare you will finde enough to doe; now every one looks to advance their owne conceits: wherfore wiſely watch over thoſe within, and warily prevent them without, that none creep in without the wedding Garment, for of ſuch you will have no comfort; neither of thoſe who have not the judgement and affection, cleane come out of *Babylon*: for theſe giddy-headed *Hearers*, which halt betweene two opinions, the Church of Chriſt and Antichriſt, to one in the forenoone and another in the afternoone; as if there were not meat enough in our Fathers houſe: ſuch ſhameleſſe ſonnes and ſervants 2 Tim. 4. 4.

vants are not as yet fit matter for a Church of Christ, which is a pure * Virgin, and they having wanton whorish hearts cannot content themselves with one Husband: wherefore such Christians as would give up their names to Christ and his service, should consider, that Christ as a Master, doth exact all, and our best service: and as a Husband will admit of no corrivall. Let them see what *Elijah* the Prophet saith unto them, 1 *King.* 18. 21. if the Lord be God follow him, and if *Baal* be God follow him: For as also our Saviour saith, Yee cannot serve two Masters; wherefore let all Christians bee warned, and armed to answer Antichrists offers, of all pleasures and profits of the world, with the glory of them, as our Saviour did his elder Brother, *Mat.* 4. 9, 10. *Avoid Satan, for it is written thou shalt worship the Lord thy God, and him onely shalt thou serve*: but those that *Heare* in the Antichristian Assemblies, serve Antichrist, as hath been proved: even that odious old over-turn'd Idoll the *Masse-Booke*.

* 2 *Cor.* 11. 2.

* *Mat.* 6. 24. 2 *King.* 5. 18. 17. 7, *to* 41*t*

This is the sixth drunken draft, which is drunkennesse it selfe, the vomited morsels of the Whores Masse: *wherewith by her (now loathed) allurements, Shee hath poysoned all Nations,* Revel. 14. 8. *and without Gods Mercy, if they repented not, must with her for ever, drinke of the Wine of Gods wrath in Hell torments,* Revel. 2. 22. and 14. 10. *But blessed bee our good God, that old withered weather-beaten Bawd and queane, who hath sit as a Queene,* Rev. 18. 7. *yet now begins to hide her head, for her generall hatred, being now desolate and naked, and ready to be rewarded with double torments of dishonourable ruines, and the fiery flames of her owne indignation,* Revel. 26. 9, 11.

Ane

And as wee have ſeene a briefe Deſcription of the Idolatrous Antichriſtian *Church-ſtate*, with their *Officers*, *Adminiſtrations*, *Maintenance* of them: their *Place*, *Time*, and *Meanes* of their falſe worſhip. Now in the ſeventh and laſt place, I ſhall offer to your conſideration, their *Spirituall King*, or *Head*, under whom they all ſtand, ſerve, and obey his command; under whoſe power, and upon which Altar, they all doe officiate, and offer all their Religious Sacrifices and ſervices; throughout * all the Nations of the Chriſtian Earth, whereunto they are (after the nature of a tyrannicall Head compelled, *Rev.* 3. 15, 17. and are thereby become his vaſſals, ſlaves and ſubjects, *verſ* 14. worſe then *Iſrael* under the Ægyptian Taskmaſters: Would you know who this their King and Head is; it is the *Officiall ſtate of the Papacie or Popeship*, termed, *Rev.* 9. 11. the Angel of the bottomleſſe pit *Abaddon* and *Apollyon*, becauſe he domineereth over his Vaſſals in marſhalling them to the miſchiefeing Chriſts worſhippers; as the Devill doth over his Regiments of vaſſall Devils, for the like end; eſpecially becauſe hee as the Devils Lieutenant, ſo domineereth over his rabble of Cloiſtered Monkes, Fryers, Nunnes, and his Cathedrall *Prelates*, *Deanes*, *Prebends*, *Commiſſaries*, *Arch-deacons*, * *Prieſts* and *Deacons*: So doth the God of this World, ruling viſiblely, by his Vice-gerent, and eldeſt Sonne, the Pope, with the reſt of that Crowned Clergie of Locuſts, or Hirarchie of Prieſts, of divers degrees; who are a diſtinct body from the Laity, as before, pag. Which together with the Head and Tayle thereof, make up that *Monſtrous man of ſinne*, and beaſtly body of Antichriſt, 1 *Ioh.* 2. 18, 22. 4. 3. 2 *Ioh.* 7. 2 *Theſſ.* 2. 3, 8. *Rev.* 13. 1, 2. *Dan.* 11. 36. and 12. 11. *Epheſ.* 6. 12. For no civill or temporall Lord or King, can be, nor is their Eccleſiaſticall Head, but hynd or ſervant, what ever they ſay: For as *Rome* ever, ſo doth *Englands* Biſhops, literally deny, and with diſdaine, diſclaime it, proclaiming the contrary to to all the world, both in their Courts, *and Booke of conſecration of Biſhops*, eſpecially, pag. 10. 11, 140. their place and Office to be *Iure Divino*, deſcended and derived from *Rome*, and ſo is every Miniſter they make.

* *Rev.* 17. 15.

Ye all flow from the Fountaine and maine Sea of Rome.

And this their Hirarchicall Head, hath for his owne being and better ſubſiſtance, made *Lawes*, *Offices*, and *Courts*, whereunto his ſilly ſlaves and ſubjects, are enthralled, and inſnared in ſpirituall bondage; to receive his ſubjective Marke of

of *Obedience*, either in their right hand (by * powerfull commanding for him) or in their fore-head (by publicke profession and ſubmiſſion unto him;) And this doth all their Eccleſiaſticall Officers properly, and civill abuſively. What their Lawes are, all are made to know; and for affection, or feare, ſubmit thereto; or for oppoſition thereof, ſuffer thereby; as they have and ſhall, untill the limited and appointed time of thoſe their ſpirituall taskmaſters prevailing power be expired, *Rev.* 17. 16, 17. Which Lawes of theirs you may finde (not in the Booke of God) but in their owne Law Bookes, the B. of *Canons, Councels, Bookes of Articles, Bookes of Record and Regiſters, Bookes of Conſecration, and Ordination, beſides their Bookes of Homilies, and Common Prayer for worſhip.*

* Their Lord and Law-giver.

Rev 20. 12.

What their *Courts* are, all may (and many to their coſt) know; as their *Court of Delegates*, their *Inquiſition*, and *High Commiſſion Court*, *Prerogative Court*, *Court of Arches*, *Court of Audsence*, *Commiſſaries Court*, and their *Officials*, *Arch-Deacons Court*, and their *Surrogate*, with the reſt of their Antichriſtian *Viſitation*, or *Circuit Commiſchiefe Courts*: which as yet were never heard of in the Apoſtolicall Primitive Churches: ſo are they not to be ſeene in the Scriptures, nor warranted thereby. Unto which *Courts*, all are likewiſe compelled, their owne ſubjects and ſlaves being ſummoned, they runne: others their oppoſites being conſtrained, or carried by the Civill Power, and found unconformable, are by the unreſiſtable argument of their Club Law, carried to priſon, the Biſhops black Court, where, in ſtead of information, and ſupportation, either ſpirituall or naturall, they are without any reliefe by them but of bare walls there buried alive, if they will not ſubmit to them, and ſo breake the necke of faith and a good conſcience.

What their *Offices* and *Officers* are, beſides their Preachers formerly treated of, are likewiſe knowne to bee more then a good many, from the Pope to the Pariter; whom you may finde according to their places and degrees in thoſe Courts, pleading and fighting for this their Lord and Maſter with all, who are either for oppoſition, or otherwayes offendors in his Lawes, Purſevanted, or ferreted before them. Which ſpirituall Proctors or Doctors of their Lawes, like faithfull and couragious Captaines, alwayes get the beſt (*the Monies*) of their captives, whatſoever the cauſe is, or which way ſoever it goes: for by theſe tyrannicall Lawes and Officers, like ravening Wolves, they can at their pleaſures, pillage, and picke the pockets

pockets of their poore ſlaviſh ſervants; who muſt like ſilly Sheepe (being put in the pound of their Popiſh Courts) lye ſtill to be ſhorne, and torne, and are highly beholding to theſe their Lords, if at laſt they may ſcape with a whole skin without excommunication, *Ioh.* 16.2. And this Hydros or ſeven-headed blaſphemous Beaſt, *Rev.* 13.1. who reigneth over the Kings of the earth, 17. 18. compelling them to be of his Church, and depend upon his power and will, as *verſ.* 13. is a ſpirituall politicke ſtate, or Eccleſiaſticall Hirarchy of Prieſts properly; yet in reſpect of their power, their authoritie is * civill as well as Eccleſiaſticall, they having uſurped, and Princes permitted them the exerciſe of both ſeates and ſwords till the appointed time, *Rev.* 17.17. this Antichriſtian ſpirituall Prieſthood is that black and bloudy See or Church of *Rome*, with their derivers therefrom, which in reſpect of her falſe Church-ſtate, Diſcipline & doctrine, is ſaid to be a bloudy See; wherein every thing dyed, *Rev.* 16.3. this ſpotted Beaſt being a compound of both ſtates, civill and Eccleſiaſticall, are lively ſet out in their colours, to be of a tyrannicall nature: by thoſe Beaſts, *Rev.* 13.2. by which wicked uſurped power, they have ever manifeſted their malice; firſt in killing Chriſt, *Rev.* 11. 8. and is ſtill as ever an oppoſite adverſary to his Members, and a bloudy Butcherer of the Saints, as was propheſied of them, *Rev.* 6.4,9,11. and 11.7. and 13.10. 15. and is manifeſt to the world, by the wofull experience of the Saints ſufferings; and their owne Hiſtories, which teſtifie of their manifold Maſſacres, and perſecutions of our predeceſſors, who witneſſed and ſuffered for the truth of Gods worſhip; which Chriſtians were called in their ſeverall ages, by ſeverall Titles (as now by Browniſts) and ever Hereticks, as not fit to live in a Common wealth, onely becauſe wee cannot conforme to their falſe worſhip.

* *A ſpotted Beaſt.* Rev. 13.2.

And as this their power crucified Chriſt in his Humanity onely, for in reſpect of his Deitie, they could not prevaile, and therefore not prevent his Teſtimony, the Saints Legacie; yet have they ſo perverted it by their prevailing power and policie, that none can communicate with them, in the publicke adminiſtration thereof conſcionably. My reaſon is grounded on the good and laudable Lawes of our Land, in providing for the ſafety and true performance of Wills and Teſtaments; that ſo the minde of the deceaſed nor the right of the (otherwaies helpeleſſe) ſubjects be neither perverted nor depraved:

which course, though the ecclesiasticall Courts have (because of the benefit thereof) assumed the power and meanes thereof, yet because of the good order thereof prescribed them (which for their credit they seldome breake) it is very profitable for the peace and weale publicke; that none may be permitted to pervert, in the least sence, any verball or written testament: And therefore it is appointed that Executors, Administrators and overseers be made for every Will and Testament, and if any be found to alter, adde or diminish any thing from the written will of the deceased, whether in name, word, or worke, to alter the sence, scope or plaine intent, nay the very letter thereof in what sence soever, by any person whatsoever: there is due penalties provided for every such offence, the Pillary at the least, for every one that is found but to conceale, much more consent to such a fact. And the breach of this laudable Law, good nature abhorreth, as *Gal.* 3.15. *Heb.* 9.17. Wherefore (as the Apostle there argueth) good reason requireth, that likewise the last will and Testament of our Lord Jesus, being sealed, signed and delivered in the presence of the Apostles and many Disciples, should neither bee abrogated, nor added unto, upon those penalties the Apostle protesteth unto them of *Rev.* 22.18,19. *Prov.* 30. And as this alteration is odious in nature, reason and custome of all men, as the Apostle in the former quoted place, *Gal.* 3.15. saith, that no man doth abrogate it; so indeed no man, but that *Man of sinne*, 2 *Thess.* 2.3. the brazen *-faced Bishops and their adherents, would thus deale with Christ, and those poore Orphants his Church; who have not onely altered his will (not onely in some letter, point, scope, or sence thereof:) but have utterly abrogated and cancel'd it, either by denying it altogether to the people, as in *Rome*; or the true interpretation, sence, or understanding thereof, (which is equivalent) as in *England* and elsewhere; and by putting out the power and Name of *Christ* from his Testament (calling it a Nose of wax unperfect and unfit for all people, times and states) and by setting in, and up themselves in his stead, as 2 *Thess.* 2.4. making their owne *Will*: of *Lambeths* Lawes, and Canons authenticall, and of conscience-commanding authority onely, and not the Scriptures Christs Will: For, for what breach of Gods Word, doe these cunning innovators and impostors (the Antichristian Executors and Over-seers) excommunicate any for, so oft, if at all, as for the neglect or contempt of their owne Canons,

* *The Prelates impostery.*

and

and wicked *Wills*. And unto theſe are all their Eccleſiaſticall officers ſworne to looke unto, eſpecially their *Church-wardens*, who (*Doeg*-like 2 *Sam.*22.) muſt, by vertue of their Oath*, for the leaſt Ceremonie, betray their Miniſter, Father, Wife, or Brother, into the hands of thoſe cruell hungry hunters. And thus have this Antichriſtian crew, cheated Chriſt, and couſened his Church and children all they can, for a long time, by their forgery and perjury, wereof I doe accuſe the Prelates eſpecially, and hope that the Parliament will put them on the Pillery: and ſo I leave them to their mercy; and your *Hearing*, *communicating*, *conſenting*, and *partaking* with them, to your owne further diſcovery hereby and by *Pſal.*50.

* *O wicked oath*

Now wee have taken a vew of this eccleſiaſticall hideous head, his power and practiſe, whom I am perſwaded that you to whom I write, are already aſhamed of, and are ready to affirme, that you ſuppoſe you have, or doe deſire to have nothing at all to do with in Gods worſhip: Wherefore if you will give me leave a little to play the Prelate, I will not put you to the *Oath*, but onely upon a few interrogatories, whereby you may ſee (if you deſire more then the moſt, who ſeeke information as cowards doe their enemies, not to meet with them) whether you doe belong to that body, ſubmit to that power, or partake with that their head; that is, whether you be an Antichriſtian Idolator: Firſt, have you ſeene by the Scriptures, that the Church of *Rome*, with all their ſucceſſours, derivers, and adherents, are all Antichriſtian, falſe and uncommunicable ſpirtually? and that you may not, nor doe not partake therein at all? Secondly, doe you not partake with that head, in none of his eccleſiaſticall inſtitutions? neither in his publick worſhip, as in *Sacraments*, *Hearing* the *Word*, in his inſtituted Time, Place, or perſons he hath appointed thereto, and for Marrying or Burying, &c. nor in receiving or executing any Oath or office eccleſiaſticall there. Thirdly, doe you not ſubmit to that power? as to obey their citations, ſummons, or other their eccleſiaſticall commands? as for obſervation of their Idoll dayes, to appeare at their Courts, or put in bile to any of them, or their Officers? nor pay them no duties (as they call it) nor any other Fees, to any of their Officers? If you can really anſwer no; then are you not a naturall member of that body, nor belong properly to that *Head* as they be a conſtituted Church and Miniſtry: though

* *Which are civill.*

You live or dwell in ſome Pariſh in the * Kingdome, you are not properly thereby members of that Eccleſiaſticall ſtate, untill you actively and paſſiively partake therein, or ſubmit thereto: but if in any of thoſe things (or the like) before mentioned, you doe eccleſiaſtically act, willingly, and contentedly conſent to (I meane not paſſively for therein all doe) ſubmit to that power, by obeying their Lawes and Officers, by which they doe adminiſter, as in the point of *Hearing* there, though you ſhould heare nothing but the truth there taught, which you cannot be ſure of, but the contrary rather (yea uſually railing and preaching againſt what truth you practiſe further then they preach) yet doe you thereby uphold that curſed kingdome of darkneſſe, and partake with their * rebellious power, by which they there ſtand and preach, though in appearance and by conſequence of Chriſt, yet indeed for Antichriſt, as hath beene plentifully proved: for it is not the truth, or falſehood of the Doctrines there taught, neither their perſons, nor gifts of any which wee envie or ſeperate from properly; but their falſe eccleſiaſticall ſtate, and Romiſh ſpirituall Prieſthood, and Antichriſtian uſurped power: (which is that *Other* our Saviour ſaid, *Ioh.* 5. 43. ſhould come in his owne name) which wee cannot have any ſpirituall communion with, 2 *Cor.* 6. 14. &c. and is the proper cauſe and reaſon of our *Separation*, wherefore wee and all Chriſts faithfull, loving, elect and loyall ſubjects, beleeving and obeying Chriſt Jeſus, our ſpirituall *King*, *Prieſt*, and *Prophet*; will he (one day) ſay, *Well done good and faithfull ſubjects and ſervants enter into your Maſters joy*, Mat. 25. 21. 23. Luk 19. 12. to 20. but as for thoſe others my enemies that would not that I ſhould raign or rule over them, bring them hither and ſlay them before mee, as *verſ.* 27.

* *Hearing is rebelling.*

Wherefore Chriſt Jeſus, our ſpirituall King, of our ſpirituall *Iſrael*, having by himſelfe, and his Apoſtles, proclaimed, *Luk* 8. 1. 2. *Mat.* 28. 18, 20. *Act.* 1. 8 2. 5. and made known the Goſpel of peace, the meanes of life and ſalvation, to all his Elect, beleeving and obeying him, 2 *Theſſ* 1. 7 10. *Heb* 5. 9. Why then ſhould we (or any) dare to neglect ſo great ſalvation, eſpecially Chriſt our Captaine having commanded the contrary, of all his loving, loyall and elected ones, *Come to come out of her curſed confuſed rebellious Babylon*, Rev. 18. 4. leſt by partaking in their ſinnes, we partake of their plagues, Rev. 14. 9, 10, 11. And all thoſe make themſelves * accеſſary to their ſinnes,

* *Behold and tremble.*

ſinnes, whoſe fellowſhip they forſake not, *Numb.*19.22. *Ier.* 51.6,45. *Act.*2.40. *Hag.*2.14,15. 2 *Cor.*6.14,17. *Epheſ.* 5. 1 *Ioh.*1.6,7. And ſo ſhall ſuffer for their owne ſinnes; for by their falſe power and ſtate, being an uncleane thing, every ſpirituall action of publicke worſhip therein, is defiled, *Iob* 14.4. and Chriſts fellowſhip rejected, *Pſal.*94.20. which is onely in his Churches, and owne wayes of truth, 1 *Ioh.*1.6,7. 3 *Ioh.* 4. *Rev.*21.24. whereunto all the ſervants of Chriſt are bound to bring their beſt abilities for the honour of their King *Chriſt*, againſt this Romiſh rebell Antichriſt; for our King *Chriſt Ieſus* hath made his ſubjects freemen, and not to be entangled with any yoake of bondage, though in a true * Church, much leſſe to be enſlaved to a falſe: For as the ſubjects of this our King and Prince of Peace, *Iſa.*9.6, 7. are a free and willing people, *Pſal.*110.3. ſo likewiſe have they his Lawes a permanent firme fonndation, and his offices certaine, by a free Election, as before. But this their terrible tyrant other Lords and *Archbiſhops* beſides the Lord Jeſus, *Iſa.*26.13. 1 *Pet.*5.3,4. and 2.25. rule, not over the bodies, but the conſciences of their ſlaves; who are neither permitted to chuſe or refuſe their obtruded officers, nor ſhall ever know all their Eccleſiaſticall Canonicall Lawes, but muſt be at the diſpoſing and depoſing of their Prelates; both for their officers and Lawes, to adde or diminiſh according to the times, as ſhall be beſt, and moſt for the advancement of their *Grates* great glory, honours, and pleaſures; their promiſed portion, on their Maſters condition, *Mat.* 4.8,9. And in this their conſcience-commanding Caſtle, their *Canon Lawes*, making ſuch a terrible ſound, and ſtinking ſmothering ſmoake, *Rev.* 9.2. this terrible Tyrant ſo domineereth, and daunteth their hearts, and dazleth their eyes, that they groap now at noone day, wondering and wandering they know not whither, *Rev.*13.3,4. And though God hath plainely declared his mind, *Prov.*8.9. in the wonderfull things of the Law, and the glorious glad tydings of the Goſpel the two * witneſſes of the truth; yet are they by them trodden under foot, *verſ.*2. and counted as a ſtrange thing, and thoſe that walke thereby, as *Iſa* 8.18. But bleſſed be our good God for his happy inſtruments, and meanes amongſt us; who by the Word, the Spirit of Chriſts mouth and brightneſſe of his comming, hath ſo aboliſhed this *Beaſt*, diſmiſſed this miſt and cloud of ignorance, and that with a cloud of witneſſes, who walke in the truth, which begins a-

* *Gal.* 5. 1.

Iſa 59.9.

* *Rev.*11.3.

gaine to revive, which vexeth the enemies hearts, that they doe even gnaw their tongues, and blaspheme the God of heaven, by their wicked opposition, and divellish divination, *Rev.* 13.6. and 16. 10, 11, 14. where I leave them and all spi-
• *Ier.*7.23.31. rituall communion with them, as we are taught, 2 *Cor.*6. 14,
1 *Sam.*15. 23. 17. *Rev.*18.4. and hath hereby beene plainely proved to bee rebellion against God; which if you, or any other with mee, doe so apprehend, and hereafter amend, I shall thinke this my poore paines well bestowed, which for Gods glory (and now the common good) I have earnestly endeavoured; hoping that some *Lot* will escape for his life, *Gen.*19. 12, 17. and by this little briefe and weake warning get out of this spirituall
Rev. 11. 8. * *Sodome* and *Babylon*: if that the Scriptures, *Ioh.* 5. 39. the Commandements of God, *Moses* and the *Prophets*, nay Christ himselfe, *vers.*46, 47. *Act.*31. 22, 23. (whose authority herein we are onely to obey) can perswade persons; else these my rude reasons, and all exhortations cannot prevaile: neither will they beleeve, no not if one come from the dead, as our Saviour saith, *Luk.*16. 31. wherefore I shall cease to detaine you any longer herein; leaving these my rude lines which (in the distracted or rather extracted time from my calling) I have endeavoured for your satisfaction, to your serious consideration, and Gods blessing: unto whom I commend you, and to the Word of his Grace, which is able to informe you, and build you up further, and give you an inheritance amongst them that are sanctified: by which Word if you walke you shall doe well; and with the Noble *Berreans*, searching the Scriptures diligently, whether these things bee
*Act.*17.11. so or no; for they onely are * able to make you wise unto sal-
2 *Tim.* 3.15. vation, but as for those that either negligently or obstinately stop their eares, as *Psal.*58. 4. *Prov.*28. 9. *Ier.*35. 14, 15. and so turne aside by their owne crooked pathes, them shall the
* *Psal.*125.5. Lord lead and reward with the workers * of iniquity: but as I heare and hope better things of you, even such as doe accompany salvation; so I desire likewise that you, and all those that call on the Name of the Lord Christ, should signifie the seale of their salvation, and election to others, by departing from iniquity, as the Apostle requireth 2 *Tim.*2. 19. 1 *Ioh.*3. 3, 7. especially that of Idolatry, 1 *Cor.*10. 14. and follow not after that which is evill, but that which is good: For hee that doth well, is thereby manifest to bee of God; but he that doth evill hath not knowne God as he ought, 3 *Ioh.*11.

The

This is the ſeaventh and laſt (but not the leaſt) drunken draft, theſe Captain and Kings health: *wherewith their* * *ſubſtitutes, and ſworne ſervants, have ſo long, and much urged their Subjects: that their addle* * *heads are ſicke, and the whole body faint: they are filled with ſhame for glory, and ſhame-full ſpewing, ſtaggering, and finall falling without remedy.* Rev. 18. *chap. Wherefore ô all yee deare redeemed ones of the Lord, hearken to the voyce of the Lord:* Go out of her my Phople, that you be not pertakers of her ſinnes, leaſt you be pertakers of her plagues. *Rev.* 18.4.

* *The Clergie and Church wardens.*

* *The Prelates.* *Hab.* 2.16.17.

Little Children keep your ſelves from Idolls, Amen, 1 Joh. 5.21.

If you, or any pleaſe to reply, let it be plainly, briefly, and for proofe, by divine Teſtimony: ſo ſhall I weigh it willingly, and remaine your friend in the Faith, though not in the fellowſhip of the Goſpel.

L. F.

AN INDEX
TO THE
CHVRCHES CODEX
WITH ITS *VINDEX* AND *IVDEX*.

OR,

A SPEEDY REMEDY AND SPECIALL SPIRITUALL RECEIPT FOR A SOUL-SICK Saint and Sonne, who would be a worshipper and servant of Christ his Redeemer.

1 Cor. 7. 23.

Ye are bought with a price, bee not the servants of men.

Jer. 6. 16.

Thus saith the Lord, stand ye in the wayes, and behold, and aske for the old way, which is the good way, and walke therein, and you shall finde rest for your soules.

Jer. 51. 10.

The Lord hath brought forth our righteousnesse, come and let us declare in Sion, the worke of the Lord our God.

Rev. 14. 1, 4.

Then I looked, and loe a Lambe stood on mount Sion, and with him an hundred forty and foure thousand, his Fathers name written in their foreheads. These are they which were not defiled with women, for they are virgins: these are they which follow the Lambe whithersoever he goeth. These were redeemed from among men, being the first fruits unto God, and to the Lambe

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By me *L. F.*

Printed in the first yeare of the Parliament, and of the Beasts downfall in England.
Ann. Dom. 1641.

AN INDEX

TO THE

CHURCHES CODEX

WITH ITS INDEX AND INDEX

THE CHVRCH A CORPORATION.

IF *Paul* that glorious and great Apostle, and privie Counsellor to Christ Jesus, that most glorious King of Saints; was so zealously affected, not onely for the honour of his Head and King Christ; but also for his deare brethren, and Country-men the Jewes, that he wisht hee were accursed himselfe, that they might be saved, and come to the acknowledgement of the Gospel of Christ, who is God over all blessed for ever, *Amen.* Then how ought every Christian also, who is a true subject of Christ, be enflamed for Gods glory, and with affection to his Country herein; yea, even to take his * life in his hand (so farre as he may have any ability, warrant or calling thereunto) for the advancement thereof: especially in such a time (as blessed be God) this is. Wherefore dearely beloved Country-men, I (though the meanest subject among the Saints) being occasioned to write this former negative part of worship, have also added this positive part, for your sakes, whose welfare I wish as my owne, beseeching you to give me leave in love, even for the good of your soules, to tell you of your dangerous condition, in respect of your * acknowledgement of, and obedience to Christ Jesus, in his true worship and service; which is a matter of no small consequence, as you may see, 2 *Thes.* 1. 8, 9. and 2. 10, 11.

Est 4. 16.

* *Phil.* 2. 10.

Besides the *Pagans*, *Iewes*, and *Mahometists*, who doe all literally deny Christ Jesus to become in the flesh, and all salvation by him; and are therefore by Christians generally repu-

ted no Churches: So also amongst Christians themselves, who doe professe *Christ* to be come in the flesh, and that they expect salvation by him, and are therefore baptized into his Name: yet notwithstanding there verball profession, the multitude and most, are not true but false Churches; because of their manifest denyall of *Christ* to be King, *Priest*, and *Prophet*, in his own Church-state or Kingdome there to teach, and rule by his owne Lawes, Offices, and Ordinances; who do thereby in effect most disloyally deny him also, by their owne inventions, overthrowing his true Church, and true Religion therein, whereby in his Word he is exhibited to us, for our obedient acknowledgement of him. And amongst these Christians ever since the generall apostacie of Antichrist, there hath beene and is, a continuall controversie what this worship and Church is; whereof there are seven severall sorts, who doe professe themselves true worshippers and Churches; yet are all disallowed of God, and Antichristian, or opposite to *Christ*; who by their owne inventions have fitted *Christs Churches* and worship to their Common-wealth, and not their Common-wealth to his Churches.

First, the *Papists*, who hold the sacred acceptable Church-state, to be the Papacie, with its body and Priesthood.

Secondly, the *Prelatists*, that it is the Arch-Prelacie, with its Sub-Prelates and Priests.

Thirdly, the Monarchists, that it is a *Monarchicke Monarchy*, with its authoritie.

Fourthly, the *Statists*, that it is a Common-wealth, with its Presbyteriall power.

Fifthly, the *Presbyterians*, that it is the Synod of a republick, with its Presbyteriall power.

Sixthly, the *Anabaptists*, that it is the whole number of sincere professors of the Gospel, because by their approbation being baptized.

Seventhly,

Seventhly, the *Arminians*, (Camelian-like) that it is any of these sixe, if they hold their *Arminian* Tenents, of justificati-on, * *ab interno hominis*, originally and properly, which all these seven severall sorts doe; except some of the founder Presby-terian Protestants; who yet cannot sufficiently confute the other, because of their ignorance of *Adams* created condition; and also because being in the same false confused Church-state with them.

* *For beleeving or working.*

Some saying that they are true visible Christians, and there-fore a true visible Church. Others say they are Parishioners, of a Parish of our Countrie, and therefore members of a visi-ble Church. The third, that they are Protestant Subjects of a Protestant Kingdome; therefore members of a Prote-stant Church, and therefore true. A fourth sort, that the Parliament hath expressed and imported the Nation of *Eng-land* to bee a Church of Christ: but I am a denison of *England*, therefore of that Church, as it was with the * *Iewes*, *Priests*, and *Levites* after *Moses*, and in *Abrahams* Family: All which severall reasonings are ignorant and unsound affirmati-ons, missing the true forme of Gospel Churches: which severall Church estates, are (as I conceive) counterfeit and false Churches: and onely (as *Cant.* 6. 7, 8.) the *Separated*, *Cant.* 4. 12. *independent*, *spirituall* particular politicke bodies or *Corporation Churches*, are true, according to the rule of the Word, and Apostolicall Primitive Patterne: as in all those places where the Church is called, a Body, a Citie, a Fel-lowship, a Brotherhood, and the like: which doe inclu-sively declare every such true *Church* to be a free and perfect State.

* *No more nationall Churches*, Act. 2. 5. 21. 15. 9. *and* 10. 34, 35.

This true Church state, house, or Church of God; which is the Pillar, ground, Spring, Soule, and center of divine wor-ship, truth, or true word-let Scripture service of God, and communion betweene *Christ* and his Christians, in their com-pleat terrestriall state; is the *Body or* * *Corporation of the cultive, institutted Church of Christ*; called also his Spouse, his Syon, his City, his Kingdome, his rest; which therefore must be our aimed and ended scope, till we finde a better and more com-pleat celestiall state of rest and glory. I call it a *Corporation*, be-cause that is the subject, root, and fountaine of policie or civi-litie, & all things politicall and civil: and the best native terme.

* *The Church state a Corporation.*

or expresser of the divine Mystery of Christs Church: especially becauſe it is the Mount patterne, or inſtituted forme of the cultive Church of Chriſt (vulgarly termed his viſible Church (it is alſo the moſt commonly known thing and terme to every freeman of any body politicke, or re publike, regall, Majorall or dominall.: A *Corporation civill* (which is the divine Church patterne) may thus briefly be deſcribed and both better diſcerned.

Our King by his Regality, edicts a City forme, of body members (integrall and inſtrumentall) and their functions and fruits to all his ſubjects within the compaſſe, barres, and limits of a City (as *London*;) with charge and priviledge to all the ſaid Inhabitants thereof, to encorporate themſelves by mutuall covenant, into that edicted forme of a City, and transforme themſelves from their meere inſtinctive perſonality, into an inſtitutive Citineſſe, or publicke republicke ſtate; the which they accordingly conſtitute. This *Corporation* now beareth the reſemblance of his whole Kingdome; and ſo is and may be Synecdochically called, as alſo a particular Church, may be called Chriſts Kingdome, which properly conſiſteth of the whole body of his Elect.

A Civill Corporation then is the divine patterne and platforme of *Chriſts Church, or ſpirituall Corporation*, and that by the divine inſtinctive and diſtinctive deſcription of the Apoſtle, *Rom.* 12 4, 5, &c. with its paralell place, 1 *Cor.* 12. throughout eſpecially, *verſ.* 27. *Nowyee* (the Church of *Corinth*) *are the body of Chriſt*: (not naturall, Sacramentall, nor myſticall; therefore cultive, eccleſiaſticall, and miniſteriall inſtitutive body politicke.) *And its particular members*: but not naturall, Sacramentall, nor (in this place) myſticall onely: for though as fit matter of the cultive inſtituted Church, they were diſcernable members of the myſticall, and univerſall body: yet here, and in this whole chapter, and the two next of the ſame ſcope and ſubject, they are noticeable onely and properly, as the encorporate members, Free-men, or Citizens of the inſtituted, and then conſtituted Church corporate of *Corinth*; for elſe the whole myſticall Church could not then congregate in one place, to worſhip God as he required in his Word, in the exerciſe and enjoyment of all his Ordinances: Wherefore that *Body* and thoſe *Members* there ſpoken of, muſt needs be meant of the fourth ſort of Chriſts Body; that is of his inſtituted cultive, and by themſelves conſtituted body politicke: which

politicall

politicall republicke, or corporation ecclesiasticall, is of a stative nature: and not properly reall, actionall, nor personall: partly because it is instituted by a prerogating supreamacy, and partly because it consisteth of instituted offices; and especially because its subject, and censure is a Citty or corporation, which must needs be authoritive, and divinely preceptive in its institution, and religiously receptive and federall in its constitution: both which are mentall, and not reall; stative, and not actionall: publicke, and not personall. This divine, politicke, publicke, authoritive, institutive * *Corporation ecclesiasticall*; as it is patterned by the vulgar civill one in the world: so is it by the same way and meanes, constituted, encorporated, or begun, by a publicke mutuall covenant with their King Christ Jesus, and one with another. * *The Church.*

For as a worldly Monarches regal charter propoſing a Citty priveledg, and impoſing a Citty duty, being accepted, and ſubmitted to by his ſubiects, is an infallable teſtimony of his royalty, and their loyalty of his Monarchſhip, Lordſhip, or Worſhip: and of their ſubjectship homage and worſhiping him, or teſtifying to his Lordſhip, Kingſhip, Firſtſhip, and Supremacy.

So Chriſts Monarchike Word ſetting his ſpirituall Citie, both as his prime munificent permanent donation, at his entrance or Corroation: and alſo as his proper perpetuation of his Goſpel Kingdome, over and for his Elect, redeemed, called Saints, and holy worſhippers, is his proper entrance on his Regall State, and his taking poſſeſſion of his rich glorious and joyous Kingdome, by their willingly accepting, and engagedly ſubmitting thereto; whereby they are transformed from their worldly perſonall eſtate, to Chriſts publike inſtituted eſtate.

Thus having drawne an *Index*, or briefe compendium of the Churches *Codex*, or larger deſcription thereof, which being ſo great a Goſpel Myſtery, I leave to others better ability and opportunity. * *Becauſe a Corporation, and not onely a Congregation.*

And forasmuch as it is the generall imagination, not onely of the blinde and ignorant *Atheiſts* and *Papiſts*, but alſo of the Profeſſors of our times; who (according to their owne naturall principles) thinke that there is no more requiſite nor acquiſite truth, then what is to them, and their admired Rulers revealed, *Iob.* 7.48. And likewiſe because of the generall accuſation of the proud Prelates and their adherents, *Act.* 28.22. that

that wee are onely for opposition of others, and what wee would not have; but know not what to have, *Est.* 3. 8. And also because of the now expected ruination and finall fall of *Babylon*, *Rev.* 16.19. And for confirmation of weake brethren *Luk* 22.32. and information of such amongst that doe belong to the Lords Election, 2 *Tim.* 2. 10. I have thought fit (having before endeavoured the discovery of the * *Mystery of iniquity*) not onely to lay downe what wee hold negatively, but also what is the *Truth* as we hold positively, which here followeth briefly.

* *And spirituall incontinencie.*

I beleeved therefore I spake, for I was sore troubled, Psal. 116. 10.

As there is but one God (*a*) and Father of all, one Lord over all; and one Spirit (*b*) So there is but one *Truth* (*c*) one Faith, and one Salvation; one Church (*d*) called in one hope (*e*) covenanted or joyned in one profession (*f*) guided by one rule (*g*) even the Word of the most High. *a Gen.* 1. 1. *Exod.* 20. 3. *Isa.* 46. 9. *Ephes.* 4. 6. *b Phil.* 1. 27. *Ephes.* 2. 18. *and* 4. 3, 4, 6. *c Joh.* 14. 6. 1 *Tim.* 2. 4. *Ephes.* 4. 5. *Isa.* 46. 13. *Luke* 2. 11. *Act.* 4. 12. *d Mat.* 16. 18. *Rev.* 2. 9. *e Rom.* 1. 6, 7 *and* 8. 28, 30. 1 *Cor.* 1. 24, 30. *Ephes.* 4. 4 *and* 1. 18. *f Psal.* 50. 5. *Isa* 62. 5. *Act.* 2. 41, 42, 47. *Ephes.* 4. 16. 1 *Cor.* 1. 9. *Phil.* 1. 5 *and* 2. 1, 2. 1 *Joh.* 1. 3, 7. *g Deut.* 6. 25. *Phil.* 3. 16. *Gal.* 6. 16. *Ioh.* 8. 31. *Rom.* 10, 8. 1 *Joh.* 2. 3, 4, 5.

And that the true (*a*) way of the publicke worship and service of God under the Gospel (*b*) must be according to the Primitive patterne (*c*) of the * Apostles, who only taught the Commandements (*d*) of *Christ* therein, and instituted but one Church-state, for * all persons, in all places, at all times, thence to the ‡ end of the world, *Act.* 10. 34. 15. 9. ‡ 1 *Cor.* 15. 24. Whose plat-forme and constitution of Churches, was (not Nationall, Dyocesan, nor Parishionall, and so Congregationall onely, but) corporationall, and particular (*e*) or distinct; as doth appeare by the practise of the Apostles, who planted particular or severall Churches, in one country, citie, house, or place, wheresoever they found beleevers; and by their Epistles written unto them (*f*) and likewise by the seven (*g*) severall Churches in *Asia* the lesse. *a Joh.* 4. 24 *and* 14. 6. *b* 2 *Tim.* 1, 9, 11. *c Exod.* 25. 40. 1 *Chro.* 28. 11, *to* 19. *Ezek.* 43. 10, 11.

10.11. *Heb:* 3.1. *to* 6. *and* 8, 5.6. *Ephe:* 2.20. 2 *Tim:* 1.13. *d Mat.* 28.19.20. *Act.* 1.1.23. 1 *Ioh:* 1.1. *to* 5. *Gal:* 1.10.12. *Rom:* 12.3. & 16.25.26. 1 *Cor:* 4.1. *and* 7.17. *and* 11.23. *and* 14.37 2 *Tim:* 1.13. 2 *Pet:* 1.16. *and* 3.2. *e Act:* 2.42. *and* 6.1.7. *and* 8.12.25. *and* 10.34. *to* 48. *and* 11.22. *to* 26. *and* 14.21. *to* 28. *and* 15.36. *and* 18.8.11. *and* 19.10. *to* 20. *and* 20.17. *to* 28. *f Rom:* 1.7. *and* 16.4.5. 1 *Cor:* 1.2. *and* 16.19. *Gal:* 1.2. *Ephe.* 1.1. *Phil:* 2. *g Rev:* 1.4. *and* 2.1 8.12.18. *and* 3.1,7,14.

A BRIEF AND PLAIN DISCRIPTION of a true Church of Christ, Proved by Scripture and Reason, as followeth.

Most excellent, great and glorious things are every where in Scripture, spoken of thee, O City of God. Psal. 87.3.

Every true Particular, Visible (*a*) Constituted (*b*) Church of Christ: is free (*c*) and independant (*d*) Spirituall house (*e*) Politicke body (*f*) or corporation of discernable Saints (*g*) faithfull or holy People: with their Seed (*h*) not exceeding such a number as may ordinarily every *Sabbath*, meet together in one place (*i*) being all of one heart (*k*) called of God by the Gospell (*l*) Separated from the world, or all false worship, (*m*) into the communion or fellowship of his sonne Christ Iesus (*n*) and one with another (*o*) in the faith (*p*) and Order (*q*) left the (*r*) Perfect & perpetual (*s*) rule of righteousnes: under their onely Spirituall head (*t*) Christ Iesus, by whose power and authority (*v*) they Elect and ordaine (*w*) their owne Officers: Receive in Beleevers (*x*) Refute errours (*y*) Reforme evills (*z*) Cast out obstinate offendrs (*a*) and execute all Gods instituted ordinances.

The Churches JUDEX. Or Authoritative proofe. Heb. 4. 12.

Prove all things, hold fast that which is good. 1 Thes. 5. 21.

a Mat: 5.14,16. and 18,20. Rom: 12,1. b Deu: 26.17. Isa. 62,5. Ephe: 5,29,30. c Ioh: 8,32. Gal: 4,26. and 5,1,13. 2 Cor: 3,17. 1 Pet: 2,9,16. Mat: 15,9. d 2 Cor: 12,13. Rom: 16, 4. 1 Cor: 7,17. and 14,33. e Ioh: 4,23,24. and 14,17,26. 1 Cor: 2,10,12. Rom: 8,9. Ephe: 2,21,22. 1 Pet: 2,5. Heb: 3,6, f Rom: 12,4,5. 2 Cor: 6,16. 1 Tim: 3,15. Act: 2,42:45. 1 Cor: 12.7. to 27. Heb: 12.22. Ephes. 2.,19. and 4,16. g Lev: 20, 26. Song: 1,16. Rom: 1,7. 1 Cor: 1,2. Ephe: 1,1,4. 1 Pet. 2,5. 9.10. 2 Pet: 1,1,4. Col: 1,2. and 3,8,2. Rev: 11,14. h Gen: 17. 7.8. Mal: 2,15. Act: 2,39. 1 Cor: 7,14. Rom: 4,11. and 9,8. i Mat 18,20. 1 Cor: 5,4. and 11,18,20. and 14,23. k Rom: 15,6. 2 Cor: 13,11. Zeph: 3,9. Act: 1,14. 2,46. Ephes: 2,18. and 4,3,6. Phil: 1,27. 2,2. 1 Pet 3,8. l Ioh: 6,44,45. Math: 11,12,25,27. Song: 1,1, to 3. Act: 3,23. Rom: 1,6. and 12, 1. 1 Cor: 1,2,9,24. & 4,15. Gal: 1,21,23. 2 Thes: 2, 14. 2 Tim: 1,8,10. Tit: 3,3,5. m Gen: 3,15. Exod: 34,12 to 15. Ezek: 44, 7, to 10. Song: 1,6. Mat: 13,38. Act: 2,40,41. 1 Cor: 5,9,13. and 10. 8. to 21. 2 Cor: 6,14,17. Ephe: 2,2,6. and 4,17. to 25. Rev: 18 4. and 14,9,10. n Ioh: 14,20,23. 1 Cor: 1,9. 2 Cor: 6, 18. Ephe: 2, 18,19. 1 Ioh: 1,3,6. Heb: 21,13. o Ioh: 17,11,21, 23. Ephes: 3. 9. 2,9,22. and 4,25,5,7 to 11. Phil: 1,5. Heb: 10,25. p Act: 6,7. and 14,22. 16,5. Rom: 1,5. and 14,1,23. & 16,26. 1 Cor: 2,5. and 16,13. Phil: 1,27. Col: 1,23. and 2,5,7. 1 Tim: 1,19. 4,1,6. 6,12. Heb: 10,23. Iude 20, ver. q Ioh: 14. 6. 1 Cor: 14,40. Col: 2,5,6. 1 Chron: 15,13. r Num: 15,15,16. Deu: 4,2. to 6. Isa: 8,20. Luk: 16,29,31. Math: 15,9. Ioh: 5, 39. Act: 20,32. Gal: 1,8,9. & 6,16. 3,15. Col: 2,8,18, to 23. Heb. 3,2,3. Iam: 1,25. 2 Cor. 3.9. 11. Rom. 1.16. 1 Pet. 1.3.4. 16. 2 Tim. 3.16.17. Rev. 22.18.19. Pro. 30.6. Psal. 19.7.8. and 119.144.172. 1 Chron. 16.15.17. Psal. 111.8. 119,142. 144. and 145.13. Luk. 1.33. 1 Pet. 1.25. Rev. 14. 6. t Isa. 8.9.7. Hos. 1.11. Mat. 23.8.9.10. Mar. 10.42.44. 2 Cor. 1. 24. and 4.5. Ephes. 1.22. and 2.20. and 4. 15. and 5.23.24. Col. 1.18. and 2. 10. to 20. Heb 3-1. and 10.21. 1 Pet. 8.4.7. and 2.2.4. v Mat. 18.18.20. 28.18. Ioh. 3.35. 1 Cor. 5.4.5.

w Numb.

w Numb 8.9.10. *Act.* 1.21. *to* 26. 6.2. *to* 6. *and* 14.23. 2 *Cor.* 8.19. 1 *Tim.* 3.10. *Tit.* 1.5. *x Isa.* 14.1.2. 60.4.8. *Psal.* 110 3 *Luk.* 17. 37. *Act.* 2.41.47. *and* 9.26. *and* 11 24. *and* 16.5. *and* 18.27. *and* 19.18.19. *Rom.* 14.1. 2 *Cor.* 9.13. *Col.* 2.6. *y Act.* 15 6.7.22. *and* 20.30.31. 1 *Cor.* 14.29. *Gal.* 1.8. *and* 2. 11. *to* 14. 2 *Pet.* 3.17. 2 *Tim.* 2.18. *Heb.* 13.9. 2 *Thes.* 2.8. 2 *Ioh.* 8.9. *Iude* 3, *to* 23. *Rev.* 2 15.15.20. *z Lev.* 19.17. *Mat.* 18.15.17. 1 *Cor.* 11.17. *to* 34. *and* 5.1. *to* 8. 2 *Cor.* 2.5. *to* 9. *Rev.* 3.1.3. *a Gen.* 3.23.24. *and* 4.11, 12. 14. *Math.* 18.17.20. 1 *Cor.* 5.4. *to* 11. *Rom.* 16.17. *Gal.* 1.8. *Col.* 4.17. 1 *Tim.* 5, 1. 2.19. *to* 25. *Tit.* 2.5. *and* 3.10. *Rev.* 2.2.20. *Psal.* 94.20 *and* 149.6. *to* 9. *b Deut* 4.5.6. *ch. Mat.* 28.20. 1 *Cor.* 2.21.24.

Search the Scripture, for in them yee thinke to have eternall life, and they are they that testifie of me. Ioh. 5.39. *Act.* 17.11.

The Churches VINDEX, *or Reason Proofe*

Be ready alwaies to give an answere to every one that asketh you a Reason, &c. 1 *Pet.* 3.15.

1. It must be a *True Church*; because that is the first of the five preceptive parts of Gods pure worship, even the pillar and ground of true worship; for God is a Spirit, and those that worship him, must worship him in spirit and truth: and unto this *True Church* onely belong the promises and blessings.

2. It must be a *Particular Church*; because the bounds or number thereof must be knowne, and be no further, or larger, then the membrall duties thereof doe extend, and may bee daily executed; which cannot be in a Nationall Diocesan, or Provinciall Church.

3. It must be a *Visible and discernable Church*, discernable and mentall, in respect of its institutive corporationalnesse; visible and reall, in respect of its constitutive congregationalnesse, and actions thereof: As a City set on a hill, because it must be seene, and knowne to be the place where their publicke duties of Gods worship and service must be performed; there being no rule left to know an invisible Church by, but the Ordinances, Ministers and administrations are all visible, therefore must of necessity be performed in a visible state; as

those distinct severall Churches were, which the Apostles planted and writ unto.

4. It must be *Constituted*, builded, covenanted, or coupled together, not loose or scattered stones; because *Christ* cannot be a corner stone, nor the Apostles, Prophets, and Evangelists no Foundations, where *Christs* Habitation is not built, and so uncapable of such a guest.

5. It is a *Free Church* or State, both in respect of the Ceremoniall Law, or from all other humane inventions and compulsions, and also to embrace, receive, and set up any Truth.

6. It is an *Independant Church*, as all Cities are under one King or Head, one Law, one Order, one Government therein, every one having as large and as free a Charter as another, and power equally and alike to execute the same.

7. It must be a *Spirituall house or Church*, not materiall, of Lime, Stone, and Timber; because that cannot be *Christs* Body, which his *Church* is; neither did he dye for such matrrials, but for his *Church*, who are his Members and Mysticall Body.

8. It must be a *Corporation*, a Spirituall politicke Body, or City; being thereby enfranchised, and a powerfull publicke state, really distinct from the rest of the World, thereby enrighted to, and enstated in all the Ordinances, and also tyed to the discharge of the diverse duties thereof; no Forrainers or others having any voyce therein nor priviledge thereto, but onely as spectators, by a morall right, in the naturall and morall parts thereof; as prayer and preaching the Word, which is permitted all, being appointed of God there as one speciall meanes of conversion.

9. It must consist of discernable *Saints*, because onely such are true subjects, and that Kingdome, house or habitation of *Christ* where he dwelleth, must be holy as he is holy: that is, regenerated, prepared, hewed, swared, and purged from the rubbidge of their earthly and carnall condition, by repentance faith and obedience, before they be fit for the Court of *Christ*, that glorious state of grace.

10. It consisteth of their *Children or Seed* likewise, because that thereby onely is set out the free grace of God, they being also received into that * covenant of grace so well as their parents, and thereby enrighted to Baptisme the seale thereof;

* *As an Apprentise in a City.*

and

and thereby engaged at the yeeres of diſcretion, actuall to eſtate themſelves into further priviledges; whereof they are capable by education, *Gen.* 18. 19. being the ſeede of beleevers; and whereby outwardly they are differenced from Infidels.

11 It muſt not *Exceed ſuch a number as may ordinarily every Sabbath meet together in one place*; becauſe elſe ſome might loſe their priviledges of Gods Ordinances, as in the great Antichriſtian Aſſemblies, whoſe flockes are more in number then can bee daily fed, or knowne in State, or by Face:

12 They muſt be *all of one Heart*, in the band of love, elſe they cannot, like *Davids* Armies, 1 *Chron.* 12. 38. ſet up Chriſt their King, to rule in his owne houſe by his owne Lawes, Miniſtry, and Adminiſtrations, and becauſe a Kingdome divided againſt it ſelfe cannot ſtand.

13 They muſt be *called of God by the Goſpel*, becauſe it is not nor cannot be by any humane power, who can onely ſpeake to the eare, or compell bodily performance, but is proper and onely peculiar to the divine power, to draw or convince the heart: this Kingdome of Heaven ſuffers violence indeed, but the violent are not compelled thereto by others, but themſelves affectionately take it by force.

14 They muſt be *Separated*, &c. for their owne more comfortable ſociety, and Gods glory; both by manifeſtation of the vertues of their vocation, and for others imitation.

15 Into the *Communion of Chriſt*, becauſe they are ſpiritually eſpouſed or married to Chriſt.

16 And *One with another*, in all matters and meanes; both eccleſiaſtiall and perſonall; for their mutuall edification and conſolation, and for naturall ſupportation.

17 In the *Faith and Order*, becauſe thereby they manifeſt themſelves, and the Church, to be of Chriſt; by the one alſoe they be Sonnes, and by the other the Servants of Chriſt.

18, Left in the *Perfect and perpetuall rule of righteouſneſſe*. Firſt, it is a perfect rule, elſe Chriſt knew not how, or had not time, to make his laſt will and Teſtament; and ſo muſt be beholding

holding to men therein, and leſſe faithfull then *Moſes* over his houſe: but being perfect and plaine, there needs no Canons, nor Lawes more then Morall. Secondly, it is a perpetuall rule, elſe ſome time would have beene ſet for its continuance; but none is mentioned but the end of the world.

19. *Under their onely ſpirituall head Chriſt Ieſus*; becauſe from him alone, as Redeemer they have received their Charter, Lawes, and Ordinances, and power to execute the ſame in the Church; yet doe we acknowledge that God as Creator, hath alſo deputed a ſupreame civill power to Princes, over the Church, to order them by Lawes civill, in their keeping all the ten Commandements.

20. *By whoſe power and authority, they elect and ordaine their owne Officers.*

Firſt, becauſe every Ordinance of Chriſt is given to, and in his Church; elſe had not the Church as much power, and priviledge for the ſoule, as the Common-wealth hath for the body; wherein every City or Towne corporate, and fellowſhip therein, hath this power.

Secondly, becauſe that thoſe amongſt whom they are converſant, can beſt judge of their fitneſſe, and abilities, both for gifts and qualifications: likewiſe it furthereth the diligence and faithfulneſſe of the Officer, that they to whom he is to adminiſter, have freely choſen him: it alſo bindes the people to greater love and obedience of, and maintenance to his perſon, and Miniſtry, whom themſelves have made choiſe of.

21. *Receive in beleevers*, for manifeſtation of the Saints faith, love, and loyalty, for the benefit of ſociety, and for the perfecting and increaſe of Chriſts Body.

22. *Refute errours*; elſe all manner of abominations and Antichriſtian ſuperſtition, might by the power and policie of men, be brought in, and ſet up in the Church, which is the ground and pillar of true worſhip.

23. *Reforme evils*; from defiling, and for retaining the purity of their communion, that their King Chriſt Jeſus may be delighted to dwell amongſt them, it being a pure and peaceable habitation of Juſtice.

24. *Caſt out any obſtinate offenders*; becauſe their Charter is given onely to true and loyall ſubjects; and their Officers and Lawes likewiſe for ſuppreſſing of Rebels and Traytors which may

may ariſe, and through ſubtilty creep in amongſt them: likewiſe hereby is every particular Church diſcerned to be a living body as by receiving in nouriſhment, ſo by caſting out excrement.

25. And *Execute all Gods inſtituted Ordinances*; becauſe they were therefore given them, and are bound thereunto, both in acknowledgement of their King *Chriſt*, from whom they received them all, and for their owne benefit; all powerfully and virtually, by their ſtate; ſome as morall, enrighted and deputedly, by their members; others as inſtitutive, officially and engagedly, by their officers.

The Lord is in his holy Temple, let all the earth keepe ſilence before him, Hab. 2. 20.

You may ſee the practice of theſe particulars preſcribed more at large, in our generall profeſſion of Faith called the Apology. And in the *Guid to Syon.*

And now if hereby you doe diſcerne what a Church of Chriſt is; it remaineth for you, firſt, not to minde my weake managing and penning hereof, nor our walking herein, ſo much as the truth; and your owne duty, wherin every one particularly, is to yeeld univerſall obedience, as to every ordinance of *Chriſt*, ſo to his true Church-ſtate eſpecially; out of which no publick worſhip is performed * acceptably. Wherefore we are wiſhed by the Apoſtle, to cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, and finiſh our ſanctification and ſalvation in the feare of the Lord: and by the ſame Apoſtle beſeeched, by the mercies of God, to give up our bodies (as well as our ſoules) a living ſacrifice, holy, and acceptable to the living God, which is the worſhip of his Word, and not to faſhion or conforme our ſelves therein to the World, but be changed by the renawing of the minde, that wee may prove what that good, acceptable, and perfect will of God is.

Ezek. 20. 40. 2 *Cor.* 7. 1. *Rom.* 12. 1, 2. *Barrowes Diſcovery.*

And now if by this briefe bit, the ſtomacke of your ſoules be whetted, enlightned, and affected to the truth, you may be further ſatisfied by divers ancient * Bookes of our Anceſtors, but

Ainſw. Counterpoiſe and Communion of Saints, &c.

but especially by our generall information and confession of Faith, called the Apology; wherein is more at large laid downe our humble desires, and lawfull demands (concerning the truth of Religion) both unto the Parliament, and of the Universities of *England*, or any other, who would undertake, either by way of writing, or free conferencee and publicke set dispute, religiously and orderly, to debate our differences, that so the truth might come to light, which we have ever endeavoured, and by the silence of reformed Churches hath beene approved; but by our owne Nation, both these wayes, and meanes (and all other) hath beene hitherto denyed us: the one not affording us liberty of conscience [by suppressing our oppressors the Prelates] the other, instead of answering our grounds by Gods Word, have by their irregular and unchristian carriages, in their priviledged places, and other personall private wayes, not onely smothered the truth, but also have cast many undeserved calumnies upon us; and not contented herewith they (having all power in their hands) have in what they can persecuted our persons, that so we might no more speake in Christs Name; prohibiting all passage of printing, reading, or keeping our Bookes; because (as wee thinke) that they dare not come to the light, lest they should be reproved, like their predecessors, *Ioh.* 3. 20. And those cruell creatures and bloudy Bitesheepes, with their viperous * vermine and ‡ vassals, who have received authority from their persecuting High Priests, have in all hostile, and mercilesse manner, a long time afflicted us; compelling some to blaspheme, and deny Christ, in his truth; and being more mad against us, they have persecuted us into strange Countries; and others that remaine, are either thrown into their prisons, if they cannot procure their death, or during their life, if they have any worldly wealth, fined them; or otherwayes their poore soules are hunted like Partridges on the Mountaines: and after they are dead, deny them buriall, unlesse the cruell and covetous minde of these grievous * Wolves may be satisfied.

* *Pursevants.*
‡ *Church-wardens.*
* *Prelates and Priests.*

And though wee have beene, and are still thus used (which were lamentable, and too tedious to tell, even the particular kindes thereof) yet have wee ever patiently, * conscionably, and unoffensively carried our selves, both towards civill Authority, and in the Religious practise of Gods publicke wor-

* *Wee were never Rebels nor Traytors.*

ship,

ſhip, ſo farre as hee hath beene pleaſed to reveale unto us: and doe purpoſe ſtill (except wee can be better informed) to continue therein, as God affordeth us opportunity, though to the loſſe of all outward preferments, what-ever it might bee, yea even life it ſelfe, if it ſhall ſo pleaſe our God againe to exerciſe and honour us.

And as our Predeceſſors have ever, ſo doe wee ſtill maintaine the truth of Gods worſhip, in his true Church; and a juſt * *Separation* from all falſe wayes, as of *Papiſts*, *Arminians*, *Anabaptiſts*, *Familiſts*, *Semiſeparatiſts*, and all Antichriſtian, or otherwiſe falſe Churches; whether *Conformiſts*, *Reformiſts* ſo farre as they differ in practiſe from the Word, and their harmony of Confeſſion) or any other maintainers of errour, hereſie or faction: who have nothing to doe with us, to build the houſe unto our God, but we our ſelves together will build it unto the Lord God of *Iſrael*: which ſpirituall Goſpel-houſe and holy habitation, the *True Church ſtate*, and fellowſhip therein, we may not leave, *Heb.* 10.25, *Rev.* 2.13,24,25. but following the truth in love, muſt maintaine, edifie and repaire the ſame, *Epheſ.* 4.12. to 16. *Iud. v.* 20. For wee are not they that doe diſſperate our ſelves to perdition, but follow Faith unto ſalvation.

* *See Mr. Rob. juſtification of Separation.*

Ezra 4.3.

Heb. 10.39.

And that *Separation* which wee maintaine, is not from the Word, or true Churches (as wee are ſlanderouſly accuſed) but from ſinne, and communion therewith; eſpecially, in all falſe worſhipping of God.

And ſuch a *Separation* would not be ſo unſavoury and ſtrange (in theſe our dayes eſpecially) if men were not ſtrangers from the Common-wealth of *Iſrael*: For what age ever was there, wherein Gods people were not *Separated* from the World, in all falſe worſhipping of God? God himſelfe did firſt * reach it, when he made a *Separation* betweene the ſeed of the woman, and of the Serpent, *Gen.* 3.15. the firſt man *Adam* ſaw, in the *Separation* of *Seths* poſterity from *Cains*, *Gen.* 4.16. and 6.2 *Noah* did the like, in *Separating Sems* poſterity from *Cains*, *Gen.* 9.25,26. and 11.31. *Abraham* was called out of *Caldee*, *Gen.* 12.1. and *Lot* out of *Sodome*, *Gen.* 19 15,22. *Iſrael* out of *Ægypt* and *Babylon*, *Exod.* 4.29,31. and 20.4,5. *Numb.* 23.9. and 6 40. 2 *Chron.* 11.13, 16. *Ezra.* 6.21,22. and 9.1,2. *Nehem.* 9.1,3. and 10.28,30.

1 *Pet.* 4.4.

Separation the old and true way of Religion.

and 13.3. *Isa.* 48.20. and 56.2. *Ier.* 15.19. *Ezek.* 22.26 and 44.7. to 23. *Cant.* 1. 6, 7. Faithfull *Iuda* from rebellious *Israel*, *Hos.* 2.1, 4. and 4. 15, 17. and 5. 11. *Ion.* 2. 8. Christs Disciples from faithlesse *Iewes* and *Gentiles*, *Mat.* 7. 13, 16. *Ioh.* 10. 4, 5, 26, 27. and 17. 6. to 20. *Act.* 2. 40, 41. and 19. 9. *Rom.* 12. 1, 2. and 16. 17, 19. 1 *Cor.* 10. 7. to the end. 2 *Cor.* 6. 14. to the end. *Ephes.* 5. 6. to 11. And all Gods people from the confused Babel of Antichrist, *Rev.* 18. 4. 7. 13, 14. *Sodome* and *Ægypt*, *Rev.* 11. 8. and that upon paine of the Lords wrathfull displeasure, *Rev.* 14. 9, 11. and 16. 19. 2 *Thess.* 1. 8, 9. and 2. 10, 12. And the Church of *England* consisteth of a mixt multitude, even sinners of all sorts, who were never Separated from the World, *Mat.* 13, 38. *Phil.* 2 15 truly constituted, nor yet acknowledged the order of the Gospel, but preach it downe all they can; neither have Christ to teach, or rule over them, as King, Priest and Prophet, by his owne Lawes, Offices, Officers, and Ordinances; but by the inventions of Antichrist, or opposite to Christ, who would compell al by his cused *Canons*, to carry his marke in their hand, or in their fore-head, and either by feare or flattery hath for 1300 yeares, deceived all the Nations of the * Christian earth, *Rev.* 14. 16. because they regarded not to acknowledg *God*, nor the Gospell of his deare Sonne, in the love thereof, 2 *Thes.* 2: 9, 11. nor on the conditiones theireof, *Mat.* 16. 24. *Phil.* 1. 29. 2 *Tim.* 3. 12. but being blinded, either by the baiting prosperity, or biting persecution of the world, 2 *Cor.* 4. 4. the proper clymate, seate, or center of their soules, *Mat.* 6. 21. their earthly worldly mindes can no more wag out of the wide way of the worlds Kingdome towards Gods Kingdome, *Mat.* 6. 33. then the earth can be carried into the Clouds, or a stone ascend upward, *Mat.* 19. 24. wherefore our Saviour saith, *Straight is the gate, and narrow is the way that leadeth to life, and few there be that finde it*, Mat. 7. 14.

But we know that wee are of God, and the whole world lyeth in wickednes: and wee know that the Sonne of God is come, and hath given us an understanding that wee may know him that is true, and wee are in him that is true, even in his Sonne Iesus Christ, 1 Ioh: 5:19,20: And he is the Author of eternall salvation to those that obey him, Heb: 5:9.

And herein I doe exercise my selfe to have alwayes a conscience void of offence, towards God, and towards men, Act: 24:16.

Per me L. F.

FINIS.

Printed in the first yeare of the Parliament,
And of the Beasts downfall in *England*,
Ann. Dom. 1641.